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CONTENTS

	PAGE
CHRONICLE	361-364
TOPICS OF INTEREST	
The Cancer in Czecho-Slovakia—Jules Le-	
maitre and Henry Bordeaux—Aids to Citizen-	
ship—The Catholic Press and Its Readers—	
Music and the Home.....	365-372
COMMUNICATIONS	372-373
EDITORIALS	
Idealistic Hope—Mr. Coolidge and Natural	
Rights—Can a Creedless America be Moral?—	
The Smith Bill and the Police—Votes for	
Women	374-376
LITERATURE	
What Would "The Lady from Philadelphia"	
Say?—The Prayer of the Thief—Reviews—	
Books and Authors—Books Received.....	377-381
EDUCATION	
God in the Schools or Ruin.....	381-382
SOCIOLOGY	
The Truth and the Steel Strike.....	382-383
NOTE AND COMMENT.....	383-384

Chronicle

Home News.—In accordance with the decision of the Interstate Commerce Commission, rendered on July 31, the railroads of the United States were granted increases in rates, which, according to rough estimates, will add approximately \$1,500,000,000 to their revenues. The date on which the change will become effective has not been settled, but it must go into effect before January 1, 1921, and it is thought likely that it will take place September 1. The ruling was based on the principle that the railroads were entitled to a six per cent return on their investments, the maximum amount sanctioned by Congress in the recent Transportation act, and falls somewhat short of the sum demanded by the railroads, which was \$1,648,000,000. The Commission estimated the valuation of the railroad properties at \$18,900,000,000, as against the book value of \$20,040,572,611 submitted by the railroads, and on this basis provided for an increase of \$1,134,000,000 in rates, but it is believed that the railroads in actual practice will realize much

more. The increase will be distributed as follows: Passenger rates, twenty per cent, or about half a cent additional a mile; Pullman rates, fifty per cent, to be charged not to Pullman tickets, but to railroad tickets; excess baggage rates, twenty per cent; milk tariffs, twenty per cent; freight rates, forty per cent in the East, twenty-five per cent in the South, thirty-five per cent in the West and twenty-five per cent in the Mountain-Pacific district. The same rate of increase is granted to coast-wise and inland steamship lines and to electric railroad systems operating within the same territories. The Commission's decision, while doing justice to the railroads, will add a new factor to the high cost of living.

China.—The basic cause of the recent trouble in China seems to be a conflict between military governors, some for and some against the Japanese dominance of China. The Southerners, who control the capital and the Government, are supplied by Japan, says the *Manchester Guardian*, with the money with which large and lawless armies are maintained. "The Northerners are the vanguard of the formidable nationalist current which, by the refusal to sign the Treaty of Versailles, by the remarkable and extensive boycott of Japanese goods, and now by an attempt to get the Government to dismiss some of the more prominent Japanese generals, shows itself determined to put an end to subversive Japanese influence."

France.—Without awaiting the return of M. Millerand the Committee on Foreign Affairs of the Chamber of Deputies by a vote of 25 to 6 decided that the law projected by the Government for the resumption of diplomatic relations with the Holy See should be adopted.

Relations with the Vatican
The conclusions arrived at in the report which M. Colrat will present to the Chamber of Deputies make it quite clear that it is not a question of establishing a concordat, but of the appointment of an ambassador at the Vatican who is to be the ambassador not of the French Catholics but of France. On the principle that the only diplomacy is that carried on by the means of direct official representation, M. Colrat emphasizes the point that it is not a question whether the Church is a power or not. The presumption is that she is, since, with the exception of France and the Scandinavian Governments, every other

nation is in diplomatic relations with her. Separation between Church and State has created a *de facto* but not a *de jure* condition. It has not suppressed the relations that exist forcibly between the civil powers and citizens in consequence of the latter's religious belief. Between the spiritual and temporal order there are boundary questions which, in the case of Catholics, can only be settled at the Vatican. Besides, there is the fact that France has not remained indifferent to what took place at the Vatican. All along she has had secret envoys there and during the war even exchanged official telegrams. The Government's project is perfectly logical in that it aims at replacing this secret diplomacy by a regular embassy. Foreign politics call for this renewal of diplomatic relations since without the Pope many questions relating to the Togoland and the Cameroun, to Syria, Palestine and the Sarre Valley cannot be properly regulated.

M. Colrat recalled to mind the words of Gambetta, who in a speech delivered in 1876 declared that neither the past history of France nor the Catholics of the country could be safely ignored. These words, he claimed, ought to dispose of all doubt in the minds of those republicans who fear lest in resuming relations with the Holy See the country would be acting contrary to the republican tradition, since it is possible to be a republican without repudiating the heritage of France.

M. Sembat, the Socialist deputy for Paris, opposed these conclusions on the ground that the establishment of an embassy at the Vatican would strengthen the power of the Church, that Italy would look upon the measure as inopportune, that by it the internal peace of the country would be disturbed and that it would harm French interests. He was answered by M. Paul Escudier, who called attention to the fact that through M. Barrère, the French ambassador at Rome, formal assurance had been received that Italy was in no way opposed to the reestablishment of diplomatic relations between the Holy See and the French Government. Answers equally satisfactory were made to the other objections. After the vote had been taken which decided in favor of M. Colrat's report, M. Tardieu, deputy for the Seine-et-Oise, moved that the request of the Committee on Foreign Affairs, that the question of the reestablishment of the embassy at the Vatican be discussed before the Chamber of Deputies adjourns.

M. Maurice Barrès does not admit a moment's doubt that the French *Parlement* will vote for the establishment of the embassy. Writing in the *Echo de Paris*, he

Maurice Barrès says:

View I hear people on all sides asking whether it can be safely expected that diplomatic relations with the Vatican will be reestablished. There is not the slightest doubt. The law will be passed by a large majority in the Chamber of Deputies and without over much trouble in the Senate. As for the conflict between the Finance Committee and the Committee on Foreign Affairs it is a mere matter of details for the short sighted. Alongside of an opposition that is real but powerless there is

a great deal of professional intrigue that will remain without effect. It is a mere matter of beating around while awaiting the inevitable decision. Millerand could have appointed an ambassador from the start, and then allowed the question to be put to him. He would have won out even then. But in any case when the matter comes up for open vote it will soon be definitely settled.

France is bent on taking up every card dealt out to her by passing events. She wishes to defend in the best way possible her interests in Central Europe, along the Rhine, in Alsace-Lorraine, in Morocco, the Togoland, the Cameroun and in the East and the Far East, and also among the Catholics in the United States. Let us gather up and make use of whatever influence favors our cause. From one end of the world to the other vast economic forces are gathering and being concentrated, which would willingly sacrifice us to their interests. It is easily discernible how the three great economic empires of the world manage to agree at every turn. At any moment they might be brought to coordinate their interests even more closely. To offset such Material forces, let us summon to the side of France the whole spiritual order. Let us group together all those moral forces which our country is of its nature capable of marshaling. Every people must play its part in the manner most in keeping with its own genius, so only will it find an outlet for the vital forces which it holds in store.

At present, therefore, the mood of France is favorable to the resumption of diplomatic relations with the Holy See.

Ireland.—Archbishop Mannix, the fearless defender of the rights of Ireland, has distinguished himself once again by his courteous and firm answers to the stupid threats

**An Archbishop
and a Premier**

of Lloyd George, who announced that he would not allow the illustrious prelate to land at an English port. To this the Archbishop replied that he had no intention of entering England; he did, however, intend to land at a port of the Irish Republic. Lloyd George retorted that his Grace would not be permitted to land at any port in Great Britain or Ireland. At the same time Premier Hughes repudiated the Archbishop as a spokesman for Australia. In answer to this his Grace declared:

I shall sail on Saturday at noon. And I shall sail with regret that the British Government, which is so unwilling that I land, had not the courage to begin the battle here in New York. But they have already retreated to the Old World, and nobody can foretell what will happen there. They seem to have some difficulty in deciding what they will do with me. But I know what I am going to do, and that is the difference between me and Lloyd George. I have seen somewhere a comparison of myself to Cardinal Mercier, and while I feel unequal in some respects, and may suffer by the comparison, I don't know what right Cardinal Mercier had to stand for Belgium. But whatever the right was, Lloyd George applauded it; the whole world applauded it. In one respect, then, Cardinal Mercier and I stand on common ground. Whatever rights he had, I have too. I have the same right to stand for Ireland that Cardinal Mercier had for Belgium.

I had rather these newspaper stories worked out a comparison between Lloyd George and von Bissing. There seems to be some idea of dealing drastically with me. If Lloyd George should take drastic action, he will thereby confer a distinction on me not enjoyed by Cardinal Mercier, for von Bissing did not jail the Cardinal.

I can understand some things. I can well understand that my reception throughout the United States must anger people like Lloyd George. In New York I was made a freeman of the city, as I was of other cities. It is hard for Lloyd George to hear of my progress and feel comfortable at the same time.

As to these newspaper reports that have come from Australia in the last day or two in which Premier Hughes says that I do not speak for the Australian people: Hughes is no friend of mine and I confess that he has no reason to be thankful to me. I opposed his conscription measure.

If people here knew what the people of Australia think of him they would pay no attention to what he has to say or think that he represents Australian public opinion. He is a renegade of the worst type, he deserted the cause he had once espoused. He is a Britisher and an imperialist of the worst type.

He has said that the people of Australia repudiate me. There is nothing new in that. He said the same on two former occasions and when he went before the people on the issues on which I opposed him, although he had in some manner secured all of the newspapers and all other capitalistic agencies, he found that he was mistaken. When the votes were counted it was the Prime Minister of Australia and not the Archbishop of Melbourne whom they had repudiated. But I will deal with Hughes when I return to Australia.

It is strange that some people are said to be appealing to the Vatican because of some of my statements. And these are the very same persons who continually shout that the Vatican and the Pope should be kept free of all politics. I have no message from the Vatican. Only when these people serve their own purpose have they a good word to say for either the Pope or the Vatican.

On July 27, the day before Archbishop Mannix spoke as above, he gave the following characteristic interview to the press.

One could scarcely get a better proof of the jumpy and frenzied condition of British politicians, than in Lloyd George's fear to allow me to set foot in my native land. Of course he knows that he is politically beaten in Ireland and that English rule in that country is gone beyond recall. Perhaps, however, like a dying wasp, he wishes to sting something. No matter how futile and pathetic his effort would appear, Mr. George knows that I bear a message from Australia, and he is unwilling, very naturally, that the Irish people should be allowed to hear it.

My speeches in America, so we are informed by the press, have been reported verbatim over the cables to the British Government. Mr. George thinks that they are "most mischievous utterances," and therefore that I must not land in Ireland lest I speak there also the same unvarnished truths.

That is how Mr. George in his fit of undiplomatic ill temper hits back at the American people, who in hundreds of thousands have for the past two months been enthusiastically applauding these "mischievous speeches" and who, significantly enough, have conferred upon me, their author, the freedom of New York and other cities. Mr. George is fighting a losing battle.

But he should not lose his temper as well. He and I agree that Ireland and England both need peace and, indeed, mutual friendship.

Several weeks ago I booked passage on the Baltic, which will sail from New York on Saturday next. I intended to land at Queenstown. I also wrote to certain friends there to request that my landing should not be marked by a demonstration of any kind and I have assurances from them that they will try to carry out my wishes. I do not mean to alter my plans by reason of threats as to what may happen to me if I do land in Ireland. Nothing but physical force will prevent me from going on board the Baltic at the appointed time next Saturday, July 31.

The Archbishop sailed, as he had predicted, cheered by 6,000 people. Before leaving he issued this statement:

At the moment of my departure from the United States I wish to renew my thanks to all of those who, for the past two months, have been giving me such a cordial welcome in every great center from San Francisco to New York. My progress has been a series of pleasant surprises culminating in the New York demonstration and in my receiving from the Mayor and Aldermen of New York the freedom of the city.

For some days past I myself seem to be one of the few at this side of the Atlantic or the other side who were not speculating about my route. At all events I am sailing as I said I would.

I have spoken of things that I know to be true. I have done the things I believe to be right and I am unafraid of the consequences. I am represented in certain quarters as a promoter of strife. In fact I am working for peace in Ireland, in the British Empire and outside that Empire.

The peace that I hope for is a peace not resting on force, but on justice and the free will of the people concerned. There are those who think that an archbishop should not speak and act as I have spoken and acted, unless perhaps he be a Belgian cardinal.

I cannot accept that comfortable British contention. I believe that Ireland is a nation as Belgium is a nation. I think Ireland has just the same rights as Belgium to say what form of government she will have. Further, I believe Ireland's cause to be just and sacred and I think, although I happen to be an archbishop, I am certainly within my rights in following in my own humble way the glorious example of Belgium's patriotic and heroic cardinal.

I go further and say that if the Irish people are rightly struggling to be free, they have the same claim to look to me for something more than tolerant and barren sympathy, for, like them, I am an Irishman, bone of their bone and flesh of their flesh.

Again I thank my friends in America for all they have done for Ireland, and I thank from the bottom of my heart the thousands who have come to wish me a safe voyage on the Baltic.

The state of war existing between Ireland and England continues acute. During the week riots took place in many parts of the country. On July 27, Arthur Griffith, acting President of the Irish Republic, sent this wire to former Governor Dunn of Illinois:

Internal Affairs

Tuam, the town of your boyhood education, has been bombed and burned by the armed forces of England. Fermoy, Thurles, Kilmallock, New Castle, West Lismore and other towns have been sacked and present a spectacle such as you beheld after you left here last year to visit and adopt, on behalf of the citizens of Chicago, the war-ravaged city of Reims. While America rebuilds France, England destroys Ireland.

Robert Lynd, author of "Ireland a Nation," declared in the London *Daily News*:

It is a startling fact that the Government has taken no public steps to check the campaign of shootings, floggings and arson by their paid servants against the Irish people. A prominent Cork merchant said to me the other night: "We don't go out at night now; it is not safe." It was not of the Sinn Feiners he was afraid, but those agents of the Government who are never reprimanded.

If it weren't for the iron discipline of the Sinn Fein volunteers, I believe a long series of outrages on the part of the servants of the Crown would by now have goaded the people into another rising.

The dispatch which contained this item proceeded as follows:

Since Sir Hamar Greenwood became Chief Secretary on April 2, English troops and police in Ireland committed the following crimes: Twenty-one murders, thirty-six attempted murders, ninety woundings, fifty-three sackings or shooting up of towns.

These figures do not include any deaths, woundings or destruction of property which occurred during the affairs between the military or police and Sinn Feiners.

Sinn Fein protests that it is ready to settle difficulties with England as soon as the latter accepts the first condition of peace laid down by President Wilson, to the effect that "the military powers of no nation shall be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force." Almost concomitant with this came the following statement from De Valera:

Stories to the effect that I am secretly in favor of what is called Dominion Home Rule, as it would seem from press dispatches, are being seditiously propagated at the other side of the Atlantic as well as here. These stories originate as British inventions or as the fabrications of those who want to hide purely personal antagonisms to me under the cloak of zeal for our cause.

It ought not to be necessary for me to reaffirm to-day that I stand as I stood in Tulla three years ago by the proclamation of Easter Week and by nothing else. The flag which in my first speech as President of the Sinn Fein Party I pointed out was nailed to the mast, has since been riveted there.

Lloyd George's answer to all this is more troops in Ireland, an offer of 1,500 Irish military posts to British veterans, a drastic coercion bill and much else of the same kind, all supported by Carson.

Japan.—Half of Saghalin, an island of 29,000 square miles and 30,000 inhabitants, which lies off the north-eastern coast of Siberia, was ceded by Russia to Japan by the Treaty of Portsmouth. Last week the Japanese Government notified the powers that she now intends

Japan Seizes Saghalin

to occupy the rest of the island as a reprisal for the massacre of the Japanese garrison at Nikolaievsk by the Bolsheviks last April. Four thousand troops have been ordered to occupy the northern part of the island, the Minister of War informed the Japanese Diet. Forthwith the United States sent Japan a diplomatic note protesting against the seizure of the island, and setting forth the American viewpoint regarding Japan's occupation of Russian territory. The American Government is said to be committed to the principle that none of Russia's former allies should take advantage of her present embarrassment and seize her land. Tokyo papers of July 31 announced that Japan means to occupy the island only temporarily until a stable government is established in Russia. A Tokyo dispatch asserts that the Japanese Cabinet means to support the move to occupy Northern Saghalin, in spite of possible protests from the powers. As a responsible government is unlikely to appear in Russia for a long time, the conservative journal *Jiji* foresees a lengthy occupation of the island which will cause many domestic and diplomatic difficulties to Japan.

Poland.—Official communiqués from Moscow received by wireless in London, July 29, reported a continuous advance against the Poles on practically the whole

Bolshevist Advance Continues

front. The Bolsheviks reached the line of the River Berezevoka, and the Poles were also driven to the right bank of the Sereth. On July 30 a Berlin dispatch said that the Bolshevik army, disregarding the proposed armistice, was advancing without orders from Moscow. On the northern wing the Russians crossed the frontier of Poland proper, occupying Schyszyu. The Bolsheviks were operating without artillery, their success being due to the strategic use of cavalry, the swift progress of which in large masses forced the Polish infantry to relinquish their lines. A correspondent who witnessed the retreat telegraphed:

The collapse of the Polish northern wing presents a picture unfamiliar to participants in the World War. Infantry battalions, artillery and engineer companies march through and across each other in complete confusion. All roads are blocked, and the troops are suffering from a hopeless lack of munitions. Those who found themselves in Lithuania are seeking to force their way through marshes and woods to the west, where, however, the Russians already are awaiting them.

On July 31 the destruction of the Polish northern army was declared to be an accomplished fact. The Russians had taken three Polish forts, and occupied two towns close to the East Prussian frontier. The Poles were declared to be retreating in a panic and wholly out of their officers' control. The success of the Bolshevik advance is attributed at Paris largely to the inefficiency of the Polish commanders and the unreliability of the troops. Dispatches from Paris dated July 31 stated that Trotsky had ordered the Red armies to capture Warsaw before the armistice negotiations began. "We are developing a grand offensive which the enemy cannot halt," ran a Bolshevik communiqué. On July 31 the Russian forces had advanced to the East Prussian frontier.

Word came to Warsaw on July 31 that the Polish delegation sent forward to meet the Bolshevik commission to discuss the terms of an armistice had established contact with them, July 30, on the road

The Armistice

between Brest-Litovsk and Baranovichy. The French Foreign Office announced last Saturday that the Bolsheviks notified the Poles that negotiations have been postponed till August 5 and ordered the Red army to push on and capture Warsaw before the parleys begin.

The French and British Governments dispatched a notification to the effect that they would not permit Soviet terms which demand:

Whole or partial disarmament of Poland. A change in the Polish system of government indicated or brought about by the Soviets. Acceptance by Poland of a boundary line less favorable than that provisionally drawn by Premier Lloyd George. The refusal of Poland to be a bridgehead between Germany and Russia.

The Cancer in Czecho-Slovakia

ELIZABETH CHRISTITCH

ALREADY the treason of a small group of Czech priests is bearing condign fruit. Sub-heresies are rife within the first heresy! Followers of the ringleaders are adopting for themselves freedom of thought in all its branches. The "reforms" which were proclaimed as no hindrance to continuance in the Catholic Church have now, for many, sunk into the background. Renegades who began by asking nothing more than deliverance from their celibate vows now openly repudiate doctrine and dogma. They turn unashamed to Protestantism. Together with Protestant preachers they convene assemblies and discuss ways and means of outwitting Rome. Two notorious agitators have approached an Orthodox Bishop of Southeastern Europe, inviting him to settle in their land so that the Apostolic succession may be assured. There is no religious interest, needless to say, in the entire upheaval. It is a bid for license; and the new spirit of fraternity between the sects is simply opposition to Rome. Discontent with material things, repugnance to sacrifice of any description, neglect of the spiritual world bred the schism now corroding the newly-born State of Czecho-Slovakia. It must not be forgotten that the traitors form only one per cent of the entire priesthood. But their fame has traveled far and wide. It is certainly better that an ulcerous growth eating into an organism should declare itself and be cut out for the safety of the rest of the body, than that it should remain undisturbed to rankle and corrupt. The faithful Czech clergy are relieved. They breathe a purer air. They are rid of an incubus, a festering sore that embittered their days. The mass of their compatriots is with them. New zeal for the things of God has sprung into being. Dr. Pekar and Dr. Susta, two distinguished university professors, have brilliantly refuted the pretensions of the "reformers" that either patriotism or tolerance actuated the loud summons to join the "National Church." Not only on religious but on political grounds, such action, at a moment when the foundations of the new State are being laid, is a disturbance tending to disintegration. Nothing can be more detrimental to a people in process of consolidation than religious strife. "The majority of the nation," writes Dr. Pekar in the *Narodny Politika*—most widespread and popular organ in the land—"remain loyal to the Catholic Faith. Shall we, merely to spite Rome, found a new Church, which will be in reality no Church, out of the non-religious element among us?" In like manner Dr. Susta points out in *Venkov*, organ of the Agrarian party, the contradictions of an appeal to advocates of freedom of conscience from those who uphold hitherto accepted canons. It is a simple invitation to embark on another boat than Peter's. Like the German en-

terprise of the forties this too will fail, but the young Republic might have been spared the stress and wounds of religious war at the present juncture.

A comforting sign of moral health throughout the land is the changed attitude of congregations at first disposed to look on the reformers as patriots who had driven out the German masters, never compromised with German Bishops, and were heart and soul devoted to their country. In the effervescence of joy at securing independence the idea of a National Church was welcomed in many quarters, but calmer reflection deprived it of its pristine glamor. When coupled with the innovation of a married priesthood it ceased to be an attraction. The people fight shy of married priests, and acting on the vaunted freedom of conscience abstain from recourse to their ministrations. Moreover, at the general assembly of the reformed priests the tone, when alluding to the Holy Father, was so full of rage and venom that it betrayed the real nature of the speakers. They stood revealed as mere self-seekers, rebellious libertines, averse to all restraints, and strangers to the spirit of mortification which distinguishes true apostles. Not of such metal are the pioneers of any lasting crusade in spiritual domains. One attempt to play the martyr fell flat when a notorious wedded apostate complained that the Jesuits were inciting his parishioners to scourge him out of the parish and his listeners laughed in scorn and advised him to shut up and go home to his wife. The St. Nikolas Church in Prague, center of heresy, sees its congregation steadily dwindling in spite of the attractions of a Czech liturgy, sensational sermons against Rome, and an afternoon "Mass"! It must be remembered that the Slovak clergy have not given a single member to the group of reformers. They protest against the misleading title of "Czecho-Slovak National Church," as they are not implicated in the schism that disgraces the new republic. Whatever the Slovak nation suffered under Hungarian misrule it did not foresee the unknown trouble of religious discord that now embitters its union with Czechland. Had it done so the joy of reunion and independence would have been sadly marred.

Great consolation is afforded to religiously loyal and patriotic Czecho-Slovaks by the Holy Father's assent to a request made by the Bishops of the Republic that the Epistles and Gospels be chanted at High Mass in the Old Slav or Glagolite idiom. His Holiness has also granted permission for the celebration of Mass in Old Slav on certain days in certain districts; and for prayers at baptisms, marriages, funerals and on the Feast of Corpus Christi to be likewise said in Old Slav. This rehabilitation of the Glagolite liturgy, so long discouraged by Austrian imperialism, was inaugurated by a solemn service

in Vysehrad (Prague), when the famous Glagolite savant, Dr. Vaiss, officiated at the ancient center of Czech Christianity, Velehrad, on the feasts respectively of St. Prokop (July 4) and SS. Cyril and Methodius (July 5).

Thanks to the grant of woman suffrage the Catholic party in the Parliament at Prague is a considerable force. It counts thirty-three members and the Senate has eighteen. It is an open secret that only the great popularity of President Masaryk, who has won general esteem from friends and opponents by his candor and moderation, prevented the election of Dr. Naegle, a priest, and the Rector of the University, to the Presidency. It is true that while there are twelve women members of Parliament, only one of these is a Catholic; but Augusta Rosypalova, a retired school-teacher, possesses the prestige of a practised hand in organization of Catholic activities, and has won universal respect by her achievements in the domain of education.

The project of separation of Church and State will meet with well-combined opposition, and the outrageous seizure of some Catholic churches by the reformed priests will not pass unchallenged. Dr. Edward Scheiner, head of the Sokol Union which had such a preponderant rôle in the liberation of Czecho-Slovakia, says: "We desire to

show the world that we are a *disciplined people*, and stand for a *reasonable development* of social reform." The Czech priests from America have done wonders in heartening the people of their native land. They have brought American practical sense to bear on many problems incident to the new conditions in Czecho-Slovakia, as elsewhere in Europe; and their zeal has spread to circles whose detached piety bordered perhaps on apathy and allowed the cancer of pretended reform to take root around them. The chief of this valiant little Mission from America, Abbot Prokop Neuzil, remains for the present in the land of his ancestors, whereas the other members have returned to minister to their Czecho-Slovak flocks in the New World. It is hoped that this visit creates a precedent. The Czech priests of America deserve well of their nation and of the Church for their gallant rush to comfort their countrymen in an hour of need. There has certainly been a revival of fervor since the apostasy of sixty priests,—the number of malcontents was at first over two hundred,—and however we may regret the misfortune that overtook the young State of Czecho-Slovakia in the throes of her new formation we must not give undue importance to her unsightly little schism.

Jules Lemaitre and Henry Bordeaux

FRANÇOIS VEUILLOT

IT is only recently that the names of Jules Lemaitre and Henry Bordeaux, two famous French writers, were associated in an intimate manner. Henry Bordeaux was elected last year to the *fauteuil* in the *Académie Française* vacated by the death of Jules Lemaitre, and according to traditional custom, on the occasion of his inauguration delivered the eulogy of his predecessor. It was with an evident delight that he plunged himself into the manifold works of Jules Lemaitre, from the fifty volumes of which he extracted the material of his discourse which, despite his heroic efforts at brevity, was in itself sufficient to form a volume. "I have never yet learned to make short cuts," he said, by way of excuse, and his treatment of the writings of his illustrious predecessor formed a delightful commentary and explanation of the writings of that great master.

Jules Lemaitre, as recalled by Henry Bordeaux, presents a picture of a happy union of talent and of character. The two writers present outwardly a profound dissimilarity; nevertheless, they have one thing in common which makes them as one in heart and in method, they are intimately and beyond all question French. So it was that only a few days ago the great amphitheater at the Palais Mazarin had the utmost difficulty in accommodating the attentive audience that hung breathlessly on the lips of an eminently sympathetic author, as he deliv-

ered the eulogy of a master whose passing is universally regretted.

This is not to say that Henry Bordeaux has not his own detractors; but he is appreciated also by an immense circle of readers and admirers. He attracts and he overcomes by his clear and wholesome ideas, as much as by the colorful simplicity of his diction. And the same thing is true of Jules Lemaitre. Notwithstanding the energy with which he threw himself into the midst of the most violent political quarrels, extending over a number of years; notwithstanding the number of hostile critics he made, he finished his course in the midst of a general friendship. Through internal troubles that grated on French public opinion, and dragged this man of irony from his study, Jules Lemaitre was incontestably the interpreter and defender of the soul of France. And when at last, in the moment when Jules Lemaitre passed away, France, in spite of the momentary victory of a revolutionary and anti-clerical spirit, had indeed recovered her soul.

He died in harness in his native village on August 5, 1914, compassed about by the loving hands of the aged curé of the parish. And Henry Bordeaux, as he touched on the death of his illustrious predecessor, dwelt with emotional sadness on the lonely burial of the man who in other days had attracted vast throngs from the highest

and the lowest classes to hear his funeral orations. On his tomb, where he sleeps eternally in the little country graveyard, there is erected the age-old Cross, and on the Cross, worked about in the fashion of a crown, is the simple phrase, "*Je meurs dans la Foi Catholique.*"

Jules Lemaitre died a Christian death. The Faith that had wrapped him around and molded his growing years had always been regarded as a tender and respectful memory, and in his last days it became his glory. In the hour in which the youth and flower of France, united in a bond of unquenchable enthusiasm which was strengthened by their patriotic campaigns, was defiling past the confessional and the Holy Table to march against the invader of their country, this illustrious writer acknowledged the mistakes of his life and received his God. This is indeed a picture of our fatherland, with its returning to and straining toward the Faith; which among the young, as they march towards the fullness of years, and the old as they decline towards their end, among the intellectual élite and the simplest of the people, testifies to the Catholic vitality of the race.

But for Henry Bordeaux there has been no need to return to the rock of the Faith, for he never left it. The Christian enlightenment and influences of his early education have never ceased to accompany him through his labors. They have followed and protected him in his portrayals of manners and of passions. No one could possibly confuse the author of "*Yeux qui S'Ouvrent*" and "*Neige sur les Pas*" with the narrators of edifying histories compiled for the use of young girls. This is not to deny that these honest persons have their place in the economy of literature. But it is not their amiable and prudently preconceived recitals that are able to exercise a profound influence on contemporary life, nor combat effectively the pernicious effects of immoral literature.

Henry Bordeaux is a realist, and he does not shrink from displaying that which he sees. But between the author of the "*Robe de Laine*" and the pessimistic and putrescent school that affects to monopolize realism there is a vast and profound difference. The new Academician will not concede the name of realism to the merely vicious and ugly; on the contrary, he has taken from life all the beauty and all the virtue that is unfolded before our eyes, and refuses to the unlovely things of life the right to parade themselves impudently before the world between the covers of a book; nor can he ever be accused of the weakness of flattery. But he steadily refuses to see any irreconcilable difference between realism and idealism; he lifts up the mind of his readers beyond the mere descriptions he brings before them, and abstaining from anything like preaching, by the normal development of his characters and the logical sequence of events leads them to an issue that is as conformable to truth as it is satisfying to the conscience.

One of his admirers has gathered together, under the

title of "*Une Doctrine de Vie*," a collection of extracts from the works of Henry Bordeaux. This is truly a doctrine of life as much from its source of origin as from its aim. For it is, so to speak, from the pith and marrow of life that Henry Bordeaux drew his doctrine, and it is to ennoble, to strengthen, and develop life that he has written his works.

In one of his first critical essays written many years ago, Henry Bordeaux declared that the novel ought not to be merely a simple amusement of the mind; in its highest conception one should find "the breviary of life." We ought to turn to "our philosophy, our morality, our love." This is a rule that Henry Bordeaux has practised well himself, in the numerous volumes in which so many personalities, very real and often very noble, pass through touching and simple incidents in the midst of scenes that are truly picturesque. And the same rule is likewise practised in his critical works, where behind his phraseology he sets himself to expound the ideas by means of which underneath the forms he reaches to the very soul. The same principle inspires his lectures on the French family, a subject which to him is very dear and intimate. It is possible that the whole spirit of his works may be found condensed in a volume entitled "*Le Roman de la Famille Française.*" He does not conceive of man, man entirely and morally beautiful, as "tied by his kind to what has gone before and what must yet come"; for man, he has affirmed, "*ne tient sa grandeur et sa durée terrestre que de ses antiques origines et de ses espérances.*" It is an inspiration that gives to the work of Henry Bordeaux an almost religious element.

But this writer does not place himself before the world as a preacher, nor does he make for himself any apologetic pretensions. He says that which he has to say, he analyzes his characters, he depicts his scenes, he ties and unties intrigues. He is plainly and purely a novelist. But if religion does not enter ostensibly into the plots of his narratives, if it shows itself only rarely in the conversations of his characters, it intervenes often, perhaps by a simple phrase, perhaps by some recollection or a gesture. And in more than one moment of decision of his heroes the conclusion of some incident is the living paraphrase of that definition that came from his pen: "Religion alone gives to life its perfection of unity."

When he served during the war as captain, Henry Bordeaux shared intimately in the sufferings and in the gallantries and perils of our soldiers; at one time he would be called upon by his superior officer to relate the details of some epic and glorious episode; at another he would find himself sharing with his men the common lot of a soldier's life in action. And it was these men whom he recalled to mind when he evoked their bravery, as they set out to perform their great duty or to make the supreme sacrifice. He remembered them. M. Henry de Régnier, who welcomed the new Academician at the Palais Mazarin, spoke quite justly in regard to the war books of

Captain Henry Bordeaux. Calling to mind the fact that the author of the "*Britannicus*" and of "*Athalie*" was chosen by Louis XIV to be the historian of his campaigns, M. de Régnier remarked that Henry Bordeaux had followed in the footsteps of Racine.

There may be some friends of France in foreign countries who would wish to become better acquainted with French literature at its best, and with the soul of France. They will find both the one and the other in the writings of such of our authors as Henry Bordeaux. There are so many of our writers who have failed to give anything more than the most elementary revelation of our language, and have presented the merest caricature of our national customs.

Aids to Citizenship

M. B. DOWNING

A CLEAR-EYED scientist who served on the staff of the Surgeon-General of the army from the first months after Congress had authorized the draft until the armistice in November, 1918, rendered futile that last call to arms, has placed the nation under a heavy debt. For, with no mandate but his own inquiring mind, he became the self-constituted diagnostician of that subtle disease popularly admitted by the question, "What ails the American citizen?" Wherein does he measure below the men of a generation past and why has he become a radical departure from the type of men who founded the American Republic? This scientist asked and obtained permission from the Secretary of War to apply psychological tests to all the candidates for the army who were subjected to physical examination. These tests were applied without the knowledge of the men, to the end that the records of the human fighting machine of the United States should be as complete as advanced scientific thought can make them.

Three million men were examined during the time which elapsed between the first rush of volunteers until the last quota came under the drafting board in the autumn of 1918. Those examined were adults, three-fourths between the ages of twenty-one and thirty or thereabouts. The remainder were men of maturer years who were already established in their life work and had assumed its burden. Yet of this grand total of 3,000,000, a fraction over fifty-five per cent, as shown by the tests, possessed the mental age of children. More than one-half of the adults had ceased to grow in the matter of intelligence before they had left the grammar schools. This result was so confounding and so unexpected that the figures have received little publicity, though no attempt has been made by the War Department to conceal the facts. The records are open to all who wish to examine them.

People knowing these figures express astonishment that the average is so high. Yet note the crowds of men

who fill the moving-picture shows, wherein the exhibitions are infinitely below the enjoyment of the normal child of twelve. No need to stress how vastly men outnumber women and children even in business hours at these inane spectacles and how much more they appear to enjoy them. Again in this sure test of culture and intelligence, amusement, does not interest in the colored sections of the Sunday papers betray a limited reasoning power? Men will laugh contentedly and for quite a long time over these inane illustrations and in fact pore over them until surfeited, before turning to the news of the day or what was formerly their lure, the stock market quotations. There are countless silly women and misguided children who do the same but the important question is, would the men of the last decade of the nineteenth century have laughed at the Sunday comic supplement? I do not think they would. In those days satire, caricature, cartoons were compelled to appeal to a higher order of appreciation.

A man who had studied the value of citizenship under a great master—John Hay, who died Secretary of State and who had begun life as the private secretary of Abraham Lincoln—once remarked in an address delivered before a literary society of Washington, D. C., that the average citizen had declined in intellectual power with the advent of those novel pedagogical methods which excluded the fine old readers. In those splendid school books, the readers for the graded schools, were found the speeches of the fathers of the nation, of the men whose courage and integrity were the bulwarks of all liberty. Mr. Hay recalled how that great speech of Earl Chatham, once familiar to every school child who was educated in the English language, had appealed to him and how as a boy he had learned every word, and how in seething political campaigns in the sixties, he had delighted to quote the passage which tells that every man's house is his castle.

The poorest man in his cottage can defy all the force of the crown. The home may be frail, its roof may shake with every passing wind, the storm may enter and the rain may enter, but the King of England may not enter nor any of his armies dare pass the threshold of that ruined tenement.

Well, what the King of England could not do, any policeman can accomplish now, seeking hoarded food or concealed alcohol and he enters frequently without the slightest authority of the law and the citizen of today meekly submits. Mr. Hay, no doubt, was right in his surmise that the dignity and prestige of the American have declined in proportion as he ceased to know and to be interested in the traditions of his fathers and in proportion as he ceased to trouble himself with reasoning of any account. But of course Mr. Hay could not know that in little more than half a century after the great Liberator had placed the standard of American citizenship on so exalted a plane, the race would begin to decline into a race of children.

It is safe to say that the young man of today knows as little of the wording of the speeches of Chatham, Burke,

Patrick Henry. One of any of the giants who lived in that era, as he does the philosophy which underlies them. Hence it has been easy and safe to steal the civil liberty of the masses, stealing means to take subtly from another that which is his and which he does not wish to relinquish. Surely some recent enactments come under this application. It cannot justly be ascribed to moral cowardice that the citizen of today so tamely permits his liberties to be wrested from him. He has been unaware of the despoiling and when it is considered that so many men whom we proudly called the flower of manhood, the pride and ornament of the country, are set down as children, unappreciative of the blessings which have been bartered, the picture is inutterably sad. But science has stepped in to propose the remedy. The reasons for these conditions are many: cultivation of the material to the neglect of the finer phases of education, and, paramount, the absolute failure of the national system of education to arouse the reasoning faculties. Pupils have been trained much as animals have been—to go through certain tricks of speech and action and towards facility rather than towards knowledge. But the picture is so painful that it becomes both depressing and futile to dwell upon it. Science having exposed the disease now takes up the cure.

By vocational training it is proposed to elevate the degraded standard of our citizenry, but not, however, vocational training on the present frail educational foundation, where pupils are prepared to win promotions as a horse is trained to win races, but on a system which is a return to the saner and sounder ways which in the past produced citizens who appreciated the blessings of a free government and were strong enough to defend them. It is heartening indeed, to realize that it did not require psychological tests to induce the spiritual shepherds of the Catholic Church to see the appalling necessity of action. The Bishops' Welfare Council, the Knights of Columbus, every community center under the Church, has adopted the vocational training as the major in its reconstructive work. Without the technicality of the intelligence tests, it is possible to divide and to sift and to place each student where he or she may be trained according to the natural trend and not in violence to it.

Much stress is placed by critics upon unwise measures regarding emigration and it is proposed to elevate the standard of citizenship through exclusive laws. But according to the tests deficiencies are not more perceptible in the foreign-born or those of foreign parentage than in those of native birth and of generations of native ancestors. On one special point the scientists uphold sound Catholic doctrine, that the spiritual values must have their place in the educational system and most of all must the national mind be directed to the glory and the blessing of a high standard of the citizen. There are many methods in contemplation, all excellent in theory and which will possibly work out well in practice.

The Catholic Press and Its Readers

L. F. HAPPEL, M.A.

IN our city we have two morning papers. There is no possibility of mistaking one for the other. The ribbon-counter clerk in her filmy crepe blouse, her knee-high purple skirt, her thin silk stockings and high leather boots of soiled buff could as easily be confused with the department head in her neat business suit, high-collared waist and black footwear. Let it be added, then, that in general the readers of the two papers can be divided into classes equally distinct as the clerk and the buyer.

Now, neither paper is perfect, nor is either wholly bad. But let their respective readers judge. The verdict of the department chiefs on the demerits of the *Rocket* is that the journal is sensational, untrustworthy and extreme. And of the *Comet* the clerks complain that "they can't find anything interesting in it." All of which goes to prove that there are distinct intellectual classes, a fact recognized in the secular newspaper world to the extent that these two papers cater each to a special class, almost to the total exclusion of the other.

But, in our city there is only one Catholic, weekly newspaper, which must appeal alike to the ribbon counter-clerks and to department heads. This is an extremely mild characterization of the true condition. Our Catholic paper must make its appeal to men and women whose education is limited to an elementary schooling, or even less, and at the same time to men of the intelligence of the priesthood or the medical and legal professions. Failing to do this, in the first instance, the Catholic paper will lose the bulk of its subscribers; in the second it will be so loudly and roundly condemned that those whom it does now satisfy may be deluded into the belief that they are wasting their time in reading it, and again the mailing list will show the consequence. Nor am I guilty of the least exaggeration. Only recently a very distinguished Catholic of acknowledged attainments pronounced a most bitter condemnation of the American Catholic press. His words will drift down among the people and in time come to Catholics less fortunate in their education than he. These, because of the very fact that they look up to him, will repeat this condemnation, carry it into practice by failing to read the existing Catholic papers, and thus deny themselves what to them would quite probably have been a source of interest and benefit. Still that individual Catholic may have been entirely justified in his criticism from his own viewpoint, which, most unfortunately, is not that of every Catholic.

Remember, I am limiting my discussion to the diocesan weeklies, which, when there is an outburst of criticism, bear the brunt of it. My invitation to you is to sit in an editorial chair of this kind. But before you start working upon your first issue you had better study the circulation of your paper. Going over your mailing list

you will find the names of many priests, doctors and lawyers, and of other men who have been as fortunate in their education. But you will not find the name of every Catholic priest, doctor and lawyer in the diocese. Were they all enrolled, you would perhaps have a very presentable circulation. The vast majority of your readers you will find to be of the number that the Church prides herself in claiming as her children, the middle classes and the poor. Furthermore, you must come to the logical conclusion that the vast majority of your readers have very limited education. If you want evidence, consider the Catholic representation in the commissioned ranks of the army during the recent war.

Sit down to write your first editorial. Local conditions may suggest Socialism as a topic. How will you assail it? Will you choose to write a very involved essay on the economic theory of history? Or will you prepare some simple, brief statement, on one of the same phases of the question that is preached by the soap-box orator, who wisely judges his audience? Will you thumb your Roget's "Thesaurus" seeking for rare, obscure Johnsonian phraseology, or take the everyday English, sometimes even risking the commonplace, in your anxiety to bring your message to the understanding of readers who do not sit with paper in one hand and Webster in the other?

There has been, possibly, some particularly nauseating display of vulgarity by the *nouveau riche*, and you feel that it is time for a little sermon on the text: "What does it profit a man." There are various ways of preaching that sermon. You might prepare a very learned dissertation, quoting Sacred Scriptures and the Fathers, interspersing it with Latin and Greek quotations, in fine, producing a thesis that would win you a doctorate at the Propaganda. Or you might go over newspaper clippings that you have saved for a "pinch" and find one, three years old, telling of the desire of the Grand Duchess of Buxembourg to enter a nursing Sisterhood. Will you publish your thesis, or the clipping, trusting to the latter's obvious moral as implied in the ready desire by one who possesses youth, wealth, position and authority, all the things we poor mortals are striving for, to enroll in a religious community? Your thesis you would put in the editorial column, where it may be read; your story of the Grand Duchess in the news columns where, if made properly tempting by a display head, it will, quite probably, be read. Coming three years late is a defect in timeliness, but one noticeable only to the critical man of attainments, who happened upon the original clipping in the foreign journal to which he subscribes.

One more example will suffice. You may feel that the Catholic women must be roused to an appreciation of their wartime duties, for instance. You can sit down and write a scholarly treatise upon the civic responsibilities of women in wartime, or else you can report a gathering of the local Catholic women who discussed the topic, mentioning speakers and quoting speeches. To this add

a brief editorial word of encouragement or correction. Granting that this news story may not state the case as learnedly and completely as your treatise, which do you think, will find the greater number of readers? If the editor has an eye upon the profit sheet he will not hesitate long in his choice. Furthermore, I would add that if he is anxious to accomplish the greatest good, he will know, too, which course to pursue. Latin and Greek texts, dissertations and theses, all open to the suspicion of being "highbrow," even though doctrinal and praiseworthy, will be passed over very quickly by the general class of readers of the Catholic diocesan weeklies. And, while the editor may hope in time to educate his readers, he hardly can be expected to fit them for doctorates in philosophy or theology. But the very absence of the thesis, essay and dissertation, the presence of the elementary editorial, the trite foreign news story, the account of the meeting of the local women will mean a paper largely devoid of attraction to the more highly educated Catholic. He is likely to throw the diocesan weekly aside in disgust and, if he does not pick up his pen to criticize it severely, he will turn to one of the national Catholic weekly reviews or monthly magazines, whose editor's mission is to inform and interest such as he. Finally, becoming absorbed in his favorite publication of this type, he will breathe gratefully: "Thank goodness that we have at least one representative Catholic journal."

We are all agreed upon the necessity of the Catholic press. But where does the greatest necessity exist? Is the Catholic paper equally important in a monastery as in a Catholic home? Is it equally vital to a highly educated individual who has made a study of Catholic philosophy and ethics, as it is to the Catholic whose education ended with the primary school, perhaps even a State institution? But then, if we have a Catholic weekly press that is making so pronounced and immediate an appeal to the everyday Catholics why is there not a more generous response? The very limited circulation bespeaks the fact that the papers fall short of the desired standard, that they fail to interest the everyday Catholic. It is not a fault of the editor that so small a portion of our Catholic people have the inclination to read any Catholic paper, whether suited to their taste or not. The reason is that they have not been educated even to this degree, and that their daily mental sustenance in the secular press spoils them for any but the most sensational journal. Remember, that even our Catholic periodicals of a higher tone do not make a remarkable showing in their circulation figures.

It is, perhaps, possible to find a happy middle path, and produce a Catholic newspaper that will appeal equally to the Catholic of ordinary education as to the Catholic of attainments. Why, then, have we in the secular field such decidedly different papers as the *Comet* and the *Rocket*? Why have we the *Literary Review* and *Exciting Tales* on the magazine rack? Surely, the first con-

sideration in the weekly paper is the presentation of Catholic news. Note first, how even the news contents of the *Comet* and *Rocket* differ. Then read the account of the same event in both journals and mark the conservatism of the one, the exaggeration of the other, and the dissimilarity in interpretation, style, illustration and presentation. There is an intrinsic difference between the *Comet's* and *Rocket's*. I am not building up a defense of the Catholic weekly newspapers of the country. Some may even underrate the intelligence to which they profess to appeal. But I assert simply that the Catholic diocesan weeklies are published for the Catholic people who are by no means entirely the output of colleges and universities. The Catholic editorial staff appreciates this. One editor recently remarked quite tersely: "I disregard utterly the complaint of a reader, whom I know to be my intellectual equal or more, if he says he does not find my paper interesting. But I begin to worry when a subscriber from among the people makes the same complaint." While this editor may not have been entirely right, he was far from being entirely wrong. This is a condition that the Catholic journalist must and does meet, and that others should take into account in their criticism of the Catholic press. Incidentally, it is a condition that may not be ignored when we discuss the development of the Catholic press into that generally predicted ideal of journalism, the Catholic daily.

Music and the Home

F. J. KELLY, Mus. D.

THE power of music asserts itself most strongly and always accomplishes its greatest good in the home; it is there that its most straightforward appeal may be experienced, and naturally, it is there that the first efforts towards a higher culture, a better appreciation, and a stronger love for the beautiful in music should be instilled. It cannot be denied, that the uplifting and consoling influence of good music makes itself felt in furthering the happiness and spiritual contentment of the occupants of any particular home. No matter how humble the home may be, it certainly will be greatly enriched by the power of music, the expressiveness of which extends throughout the scale of human emotion. Music is soul-inspiring and within the reach of everyone, but let it be in the home, wherein the search for these idealistic conditions is given its greatest impetus.

If music be not practised in the home as an art, there is wanting the musical environment which appears to be essential for the cultivation of the musical faculty. Almost all the great composers have had opportunities of constantly hearing music in their childhood, or have been the children of musicians. The absence of music in the home would not matter so much, if we had plenty of opportunity and means of hearing music outside the home. But such is not the case with the average American. He

must depend on the music of the fireside. The cultivation of music in the home is an intelligent recreation, which makes for a happiness that comparatively few people know. It is a lift over disappointment, a solace in sorrow, a refreshment in despondency, a balance in prosperity. It would be a bond of family sympathy, to have mutual interest in at least one form of pleasure. It would refine the taste and eradicate the vulgarity of character as a whole.

Music in the home is a force against the evils of the restlessness and commercialism of our American life. It compels us to realize the existence of that strange world of dreams, hopes and desires which envelops us as surely as the heavens above us. Where there is a deeply rooted home-life, there will be found a deep and serious love of music. In such homes, children are taught from infancy to cherish those emotions that awaken sentiments of a sweet and poetical nature. Such home life gives the composer and music lover to the world. Artistic taste depends fundamentally upon the depth and strength of the ties that bind the family circle. It must not be forgotten that music appeals less to the lower than to the higher emotions. It awakens memory, it quickens the imagination, not through words, not through vivid pictures, but through the speech of melody.

Set the congenial surroundings of a home in which the best music is heard over against the dreary homes where music is a stranger, and tell me if its potency for good is not inspiring and worthy of our deepest consideration? It certainly awakens our gratitude, and turns it to the manufacturers of musical instruments, teachers and musicians, for their combined efforts and results, at the same time sending our sympathies flowing into thousands of homes where a melodious sound is never heard by the tired ears of men, women and children, whose lives are spent in toil from morn till evening. The thoughtful cultivation of music lifts us above the tormenting cares of life; its gentle flow into troubled hearts lifts the cloud of despair and sends the stars twinkling overhead into the firmament of home-life. In every form, it lends a charm to the home that is priceless, a charm that is beyond the power of mere words to express.

If music is really in the heart, it must be lived and practised at the hearth. Nothing can really take the place of home cultivation: the most indefatigable of concert-goers never experiences the higher joys of the true lover, unless he also seek and find music in the family circle, in his own home. Just as head-knowledge without some hand and voice performance is apt to be a mockery, just as technique without soul is vain, so to imagine that mere attendance at concerts can possibly become a substitute for music in the home is a delusion, the more painful as it is so common. Instead thereof, the fact must be insisted upon that the outside concert should be considered supplementary to the music studied and continually heard in the home; for so far from outside music being able to take the place of home music, the plain truth is that

it assumes the existence of fireside music, and is so based upon it, that no adequate appreciation of the concerts given in the big halls is creditable without the preliminary preparation of faithful, sincere and habitual home acquaintance with music in some form or other. Music demands an intimacy of daily converse, if we are ever to draw from her all the inexhaustible refreshment, solace and power, which is hers to bestow. Assistance at great musical concerts is utterly incapable of conveying that special homeliness, that innermost affectionate understanding, which is communicated in the closer intercourse of the home. In bending down to us in our homes, music never puts off her dignity of mien, her inexpressible beauty, but she seems to become more gracious and tender, more winsome, more companionable, less austere and remote, more willing to reveal her august secrets. Our homes, it is true, cannot entertain music in its full orchestral and choral splendor; there, she is content that we receive and honor her as a songster, and to steal away our enraptured hearts, through the pianoforte or string quartette.

The world is the better for the grand classical music of the masters, but the opera, concert, and oratorio are not for the home. There is a song in every human heart, just as truly as there is in the heart of the birds that carol their cheery little songs. There must be music for the home, music that the whole family can either take part in or enjoy. There is a great human need for simple tuneful home music of artistic worth, whose harmonies would satisfy the inborn craving that is a part of our being, and give expression to inspirations and feelings that nothing else can do. We have such music in the folk-songs. These songs of the older countries, unwritten, still live through generation after generation, learned and remembered from perhaps the trembling uncertain voices of the grand-parents.

Music is, after all, the universal language, and it is therefore but natural that the national traits which are reflected in its rhythmic, melodic, and harmonic contents, will make a definite impression. With small children in the home, whose interest should be aroused even before the days of books, the folk-songs of the various lands are the best material for the building up of an artistic taste in the home. Even the simple homely heart-tunes, that come to our lips without thinking, if well sung, have their artistic value in the cultivation of home music. The treasure of such home music cannot be estimated. It is an everyday fact that persons are constantly influenced for the better by it, some more and some less. There are cases where men and women have been turned into an entirely new course of life through its influence, and in addition, there are multitudes who are changed for the better by its subtle, softening power.

Too often do people imagine that music resides solely in concert hall and opera-house. Yet, we do rightly, if we attach great importance to the music which is heard in the home. That this music does much to form the taste

of a nation must be manifest. Music forms an integral part of the education of every man of gentle bearing and of any pretension to refinement. The man who does not feel the social side of music, the nearness of the composer's voice, loses much of the intimate appeal. If we go to the classics, we shall find there a wide range of music which breathes a wholesome, homelike atmosphere. Our present social conditions, unfortunately, tend to vulgarize the mind and blunt the capacity for culture: yet in our daily relationships with those around us, there is opportunity for imbibing the spirit in which homely music finds its most perfect expression and satisfaction.

Our ultimate fate and position as a musical nation depends upon the nature of the music that we sing and play in our own homes, and not upon that which we get others to make for us or for which we pay. Far greater importance should be attached to the manner and to the kind of music that we perform in our homes than to that which we go elsewhere to hear. The music of the home forms the genuine artistic musical atmosphere, so to speak, wherein alone musical genius and instinct are able to thrive effectually and to develop; and it is in the cultivation of such home music that, if we are ever to become a true musical nation, our budding musical talent must engage. When each home is a centre of musical life, then shall we indeed be a musical nation; but to realize this ideal parents must insist that their children have the best in the art of music in their homes.

COMMUNICATIONS

Letters as a rule must not exceed six hundred words

The Remedies for Economic Discontent

To the Editor of AMERICA:

Apropos of the recent communications of Messrs. T. J. Neacy and M. P. Connery, I am prompted to ask what is doing in Catholic action on the portentous questions of the times, in economic and industrial reconstruction. The Bishops' program was issued over a year ago, the Archbishops' joint pastoral last spring. The Catholic weeklies published extracts and some editorials thereon and all seems forgotten, while the apostles and propaganda of discontent and dissatisfaction with the high cost of living go steadily on.

We Catholics claim that we have the remedies. We have seen them stated in an abstract or general way, but why not get them down to a concrete, definite and practical form?

Some Catholic men say: "What has the Church to do with our business? The Bishops and priests know little or nothing about the difficulties of present conditions. Some want the workers denounced for shirking and loitering during work hours. Others, the storekeepers, merchants and manufacturers, for taking big profits. Here we have a question of right and wrong, justice and injustice, a question of morals, the domain of the Church wherein the Bishops and priests are the living voice, the guides and teachers. The Church is the infallible guide. The Catholic man needs authoritative knowledge and conviction on the application of the principles of right and wrong, justice and injustice. Is the Catholic layman as well instructed in these principles as the Socialist, Soviet, and the I. W. W.? Why is the Catholic so apathetic? He lacks definite knowledge. He reads and hears so many different and opposite opinions that he forms no judgment. He has no conviction, hence his indifference.

The worker or employee is entitled to sufficient pay to support himself and family in health and sickness, educate his children and provide for old age. According to United States Government reports this should be at least \$1,500 a year at present in large cities. The union worker gets this, but how about the non-union, organized bookkeepers and clerks, do they all get it? Does the National Catholic Welfare Council approve of \$1,500 as a standard? What profits may capital take after paying fair wages as above to the workers? Contractors on percentage are glad to take ten per cent. The United States Court in the Gas Companies decision referred to the rule of reason and six per cent for fair earnings. Architects, brokers, and agents receive a commission of 1 per cent to 25 per cent, according to the nature of business and the amount of cost. Allowing merchants, dealers and storekeepers 10 per cent for personal services and 10 per cent for their capital, would taking 40 to 50 per cent be unjust? Is the taking of 50 per cent by landlords unjust? If so, wherein lies the injustice.

Catholic economists and philosophers are opposed to the law of supply and demand as the sole law, to rule in business dealings with our fellow-men. The law is a cause of profiteering and unjust prices and profits. A law allowing a fair per cent profit on cost of production, handling and selling would be more just and moral than the present seesawing methods of getting all that you can. The income-tax bookkeeping and most records already in force would simplify this method applied to groups and classes.

I believe many, if not all, of the readers of AMERICA would be interested in the answers to these questions by the National Catholic Welfare Council's Committee on Social Action or by some other association that can speak with due authority.

Suffern, N. Y.

T. J. DILLON.

"Lessons from the War"

To the Editor of AMERICA:

"Lessons from the War" in AMERICA for July 7, would have received but scant attention from men of affairs, had it appeared in any other publication than one of such high standing. The gist of its three columns will be found in the following paragraphs:

At bottom it is common greed manifesting itself with uncommon acumen, finding constantly new ways and new means to satisfy insatiable craving for greater and still greater dividends.

Competition does not pay, while a gentlemen's agreement between nominal competitors fills the tills of all. The general welfare, the country's recuperation and progress, the stability of society itself are overlooked by the very men who made professions of the most unselfish sentiments and now give free rein to their cupidity.

Gauged in its class, and as the vamping of an industrial ignoramus, surely this is entitled to a front seat. Anyway, the beating heart of any industry is, and always has been, the "Golden Rule," or the trust and confidence the seller and buyer repose in each other. Ninety-five per cent of the world's business is carried through on a credit basis; goods, wares, and manufacturer's products are, as a rule, delivered before being paid for. Consequently, the seller must trust altogether to the integrity of the buyer.

There have been numerous reports in the press that frauds had been perpetrated on the Government in the purchase of rain coats, etc. The middle men, in putting over these frauds, were Russian Jews. During the last six months or so, there has been no end of "gold brick" tenders to manufacturers, under the guise of surplus war materials, and always at astonishingly low prices, provided the cash accompanied the order, or was sent in care of some bank, to be exchanged for a bill of lading. Here again the game is in the hands of Hebrew middle men, and be-

cause of the great scarcity of materials these sharpers, it appears, are reaping a harvest.

After Uncle Sam got into the war, thousands of his experts criss-crossed the States, always in pairs, calling on manufacturers, and without notice requesting that all books of record be turned over to them. There was a report current that in this city alone, at one time, there were 150 of these income tax investigators. Their stay, as in the case of this firm, each time, was for about two weeks. Today it is history that the Government income tax investigators have not unearthed as much as a single dollar of attempted deliberate fraud. It is true that errors have been discovered, all of them due to the ambiguity of some features of the law, or to the ignorance of those who tried to unravel it.

In 1915, the last year of normal conditions before the war, the average monthly pay of skilled and unskilled labor, in the metal trades north of the Ohio River, was sixty-five dollars per month. So far in 1920, the average for the same labor has been \$163.50, or a 150 per cent increase. All of which tends to show that it is a waste of good material to throw sob-stuff away over "the plight of Labor." In 1915 production varied between eighty-five and ninety-five per cent; in 1920 it is between fifty and sixty per cent.

Milwaukee.

T. J. NEACY.

College "Bootlegging"

To the Editor of AMERICA:

I regret that in your editorial of July 24, 1920, "Are Catholics Interested in Education?" you felt able to say, referring, without a doubt, to the Dartmouth College tragedy with its consequent "revelations," "An institution of this kind (is) filled (italics inserted) with bootleggers whose operations culminated in the brutal murder of one student by another." As a graduate from Dartmouth College the past June, one who is cognizant of the exact conditions at the college, and personally acquainted with the victim of the tragedy as well as one who has come in contact with the man who caused it, I am in a position to say that the above statement printed in your editorial has absolutely no foundation whatsoever. The remark evidently was written in a hyperbolic vein, passing along what has been current in the press of the country. One has only to read any number of the fine articles in AMERICA to see how dependable the press is for our information in regard to such tragedies. As for being forceful with hyperbole it seems rather a pity to be hyperbolic at all when the good reputation of a college of the country is at stake. Even "non-sectarian" schools have reputations and it ill affords us to pass along the untruth to gain merit for our Catholic colleges. They do not need it. I hope it is understood I have no desire to criticize the theme of your editorial. I merely write to correct your statement, which I have no doubt was well-intentioned, but was without adequate foundation in fact.

Nashua.

FRANK MCGLYNN.

[The reference to the bootleggers was not founded on the newspaper accounts, but on a statement made by the father of the murdered student. According to this statement, the records of the county prosecuting attorney show that more than 100 students were engaged in the liquor business as buyers or sellers. "Filled" does not mean that the bootleggers massed with their wares on the college campus, or fought for entrance into the college chapel. It was used in a relative sense. If there were 600,000 bootleggers in New York, one might say without incurring the guilt of reprehensible hyperbole, that the city was "filled" with bootleggers. Yet that is about the proportion said to exist in the college in question. But if Mr. McGlynn can show that the statement of the murdered boy's father is erroneous, the offending phrase will be gladly withdrawn.—ED. AMERICA.]

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, AUGUST 7, 1920

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Idealistic Hope

AT the Pilgrim celebration in Southampton the Lord High Chancellor of England declared that the League of Nations was an American creation, coming at a time when the clouds hung heaviest over Allied arms. It was an unforgettable message of idealistic hope, and for it "full responsibility must be borne by the American nation." It most surely was an American creation, as it stood out before the eyes of a war-wearied world, speaking in terms of people, not of governments, outlining a peace that must be lasting as it must be neither the fruit of overwhelming victory nor the savage triumph of successful hatred. But then it was still an ideal. The forces of war were yet at grips. When the war ended as suddenly as it had begun the dream of a League of Nations swept before the vision of men. The Conference met to bring this American creation out of the realms of the ideal and place it into the sphere of the practical.

What happened? An American creation became a European perversion. "Idealistic hope" faded before old-world diplomacy. American straight thinking was turned aside into the crooked ways of compromise and secret covenants. Secret treaties walked out skeleton-like from closets that lined the walls of European chancelleries. American words were incorporated into article after article that went into the framework of the League Covenant. American ideals were smothered in a deluge of language that sounded sweet, but meant just what language has ever meant on the lips of diplomats. The result was not a League of Nations, but a League of diplomats. Its effect, disappointment and disillusion in the hearts of men who had hoped with the hope of American idealism.

Now comes a Lord High Chancellor assuring Americans that "the whole of Europe is prepared to define" the powers and function of the League in terms "which the American nation ultimately desires to impress upon

us." The whole of Europe was prepared to do this the first day the Peace Conference met. The diplomats of Europe were not ready. They are not ready even now. The terms of America were stated by the President in every one of his war messages that looked toward a satisfactory peace. The Fourteen Points are not out of print. They can be read by all Europe, even by Lord High Chancellors. They are clear direct statements not easily open to misunderstanding. Only diplomats can misunderstand them, and the tragedy of the present world-crisis is that diplomats, not statesmen, are speaking for Europe. They speak with the old balance-of-power mentality. What America wishes "ultimately to impress" on European diplomats is a direct answer to a few questions. David Jayne Hill has formulated them in his "American World Policies:"

What relics of imperialism are you ready to abandon?

Are you ready to accept without qualification a body of laws based on universally received axioms of equity, axioms which you impose upon your own nationals in all their civil and criminal relations?

Are you willing to modify the doctrine that the State is power by admitting that the State is power wholly subject to the fundamental principles of law?

Lord High Chancellors may speak sweet words about what Europe is prepared to do. Until they give a direct answer to a direct American principle their sweet words only make the American mind more wary. If the people's voice and not the diplomat's was a force in Europe a real League of Nations would be functioning today.

Mr. Coolidge and Natural Rights

ETHICIANS and politicians are much concerned these days with natural rights. Many of the former are exerting every effort to impress on their disciples the Bolshevik doctrine that all rights depend on social expediency, while the latter are so confused in thought and expression that it is difficult to determine their attitude towards this important topic.

Quite recently, in speaking on this subject, the Republican nominee for the vice-presidency dropped these significant sentences: "Men speak of natural rights, but I challenge any one to show where in nature any rights ever existed or were recognized until there was established for their declaration and protection a duly promulgated body of corresponding laws."

No doubt Governor Coolidge means well, but, then, what does he mean? Surely, not that the mere declaration of a duly promulgated body of corresponding laws gives rise to natural right. Such a declaration presupposes the right which the laws are intended to protect. In other words, the right first exists, and the positive, human laws are framed for its protection. Again, the protection of such rights, by law, does not give rise to those rights. The rights first exist, and are then protected. In other words, protection supposes existence. The fact of the matter is simply this: man existed prior to the

State and has by virtue of his rational nature certain natural, inalienable right; the right, for instance, to life, liberty and the pursuit of happiness, and these the State not only must recognize but must protect also. So true is this that all civil law is based on the natural law in which natural rights are directly rooted and from which they directly flow. Indeed, some civil laws are simply promulgations of the pre-existing natural law, while others again but supplement and determine the general requirements of that law. At all events, first come natural law and natural right and after that civil law to promulgate, define and protect natural law and the rights based thereon. And this is probably what Governor Coolidge means.

Can a Creedless America be Moral?

IN an excellent paper contributed to the August *Atlantic* Mrs. Katharine Fullerton Grould holds so steadfastly to the "old ways" that she maintains that "the lack of religion" is "more responsible than war or movies or motor-cars for the vulgarity of our manners and the laxity of our morals" today. She continues:

The type of religion by which we were for the most part influenced in America did not necessarily give us manners, but it did necessarily give us morals. It called certain things sins; it stuck to the Ten Commandments. It forbade exploitation of the senses. . . . Many of my friends are not religious at all, although they are moral. But they were nearly all brought up in strict religious forms; and while their brains have discarded dogma, their characters have none the less been molded by a fairly firm Christian ethic. But social conditions in a modern democracy change so rapidly, that a code with no eternal sanction is a weak reed to lean upon. We are enduring more and more in America the influence of people who have broken deliberately or violently with all religious law; and you cannot knock away the props and still keep the structure. You cannot make the Ten Commandments potent by mere dwelling on their inherent felicity. If there is no Divine command back of them, they lose all power over the man who finds it more satisfactory to break them. . . . Take away the hope of heaven—take away much more, the fear of hell,—and you are going to be left with at best, an attitude of mere politeness toward the Commandments; an attitude, at worst, of contempt or hostility.

To all Catholics, happily, the foregoing sound reflections are commonplaces, but it is decidedly refreshing to find a high-principled non-Catholic like Mrs. Grould boldly recalling those old truths to the *Atlantic Monthly's* readers. Catholics thoroughly realize, of course, that a people's good morals owe their permanence and consistency to a Divine sanction which is proclaimed by an authoritative teacher, and that the atheistic State is rushing to inevitable ruin. It is the strength of this conviction that enables American Catholics to maintain our splendid parish-school system and make cheerfully great sacrifices in order to safeguard the Catholic education of our boys and girls. In so doing we likewise show ourselves to be the truest lovers of our country, for there is no graver menace to American liberty than the spread of irreligion. Nothing will carry our

youths and maidens safely through the moral perils symbolized by "the war, the movies and the motor-car," except a living faith in the God of infinite mercy and justice who punishes the contemners of His law and rewards its observers. But as this is the basic truth that the Catholic Church authoritatively, in season and out, teaches all her children, the moral regeneration of our nation would seem to lie largely in the hands of its Catholic citizens.

Votes for Women

WHETHER we greet the departure with cheers or anathemas, it now seems certain that women will soon be making their way to the polls. Few Americans of the old school, men who believe that the States should be supreme within the sphere marked for them by the Constitution, will regard the methods which have been used to further the progress of the proposed Nineteenth Amendment with any feeling but the deepest apprehension. The old landmarks are disappearing. Day by day the confidence of the people of the respective States to govern themselves and to control their own affairs, is undermined. One by one the rights of the respective States, rights as necessary to the preservation of the Union as the rights of the Federal Government, fall before the onslaughts of fanatics. It can hardly be said today that the American Republic is an indestructible union of forty-eight sovereign States. The form of government ordained by the Constitution is fast changing into a bureaucratic organization in practical control of forty-eight dependent departments. And for this change, abhorred by our forefathers, we good citizens must bear the blame. We stayed at home, and the fanatics took charge at the polls.

With the passage of the Nineteenth Amendment the transformation of the old American Republic will be fairly complete. It is useless to argue that there is absolutely no need of this Amendment. There is not a State in the union which, if its citizens so determine, cannot grant the full suffrage to women. A majority of States have already made this grant. Nor can it be said that for women to be deprived of the vote is an evil so fearful as to threaten the existence of what remains of our free institutions, or an evil so deep-rooted that it can be removed only by an amendment to the fundamental law of the land. The plain fact is that the promoters back of this Amendment care nothing for the Constitution, except to the extent that it can be used as a club over the head of a State whose citizens honestly believe that the welfare of the community is not furthered by granting the vote to women. No longer is it a question of votes for women, but a question of whether or not the sovereign States are able to govern themselves. If they cannot, or if the Constitution is to be used as a means of destroying their sovereignty, then the American Republic has come to an end.

The recent action of the Governor of Tennessee, who

after consultation with the Solicitor-General of the United States, whose authority in the matter is no greater than the authority of the chief of the Kaffir tribes, decided that the Constitution of the State of Tennessee was nothing more than a scrap of paper, shows how low our American ideals have fallen. With the adoption of the Nineteenth Amendment, we may bid farewell to the American Republic, and take counsel with ourselves, we especially who are Catholics, and ask what we shall do when the old institutions under which, and by the favor of God, we have flourished, have been replaced by a centralized bureaucracy.

The Smith Bill and the Police

As that staunch Southern journal, the *Louisville Post*, has remarked on more than one occasion, "the less the Federal Government has to do with such local matters as education, the better for everyone concerned." Viewing the matter from an American standpoint, the *Post* holds that the Smith-Towner monstrosity is only the beginning of a bureaucracy which will control the local schools, and inflict one more blow on the now reeling American principle of local self-government. Agreeing for once with the *Louisville Courier-Journal*, the *Post* believes that the adoption of the bill will not do very much "to effect an imperative economy in government expenditures and to reduce oppressive taxation." The National Education Association agrees with these journals in one point only, and that point is the inadvisability of putting the Federal Government in charge of the local schools. But as to the Smith-Towner bill, say representatives of the Association, it not only does not transfer any authority over the schools to the Federal Government, but absolutely safeguards every right of the respective States. And they follow up this ridiculous declaration with a pledge to work against Federal control with the same energy with which they labor to establish the Smith-Towner bill.

The psychologist soon learns to accept any mental vagary with equanimity. Still, if this vagary is insisted upon as the summation of truth and wisdom, he will enter a respectful but firm denial. If the Smith-Towner bill is to exercise no control over the educational plans and programs of the respective States, how will it secure "equal educational opportunities for the children of all the States"? Who will sit in judgment to decide with plenary authority whether or not the educational opportunities of New Jersey and New Mexico are equal? Will the judge be the Federal Government, acting through a political appointee, or either of the States concerned? And if the opportunities be found unequal, who will force one State to lower its standard, or the other to improve its schools, until the "opportunities" balance exactly in the pan? To "equalize" implies a right to judge, and a right to enforce a change. Under the Smith-Towner bill, that right to judge and to enforce a change will be vested in no State, but solely in a political appointee at Washington. By the

very terms of the bill, the States invariably stand in the relation of "submitting" some point of their educational policies to the Washington politician, who need not be a schoolman at all. This submission is not a bare formality, a customary but not necessary compliance with etiquette. It is an indispensable prerequisite, fixed by law. Upon the approval of these policies by the Washington politician depends the State's participation in the Federal educational slush-fund. More; upon that sovereign and benign approval depends the State's continuance in that participation.

Here we have the heart of the Smith-Towner bill. Protests that the rights of the States and of parents cannot be invaded by the proposed Department of Education are worthless as long as this power of review is in the hands of a political appointee. The provisions of the bill involve matters intimately affecting the rights of the people and of the local communities. Upon these matters, and upon the multitudinous details of school administration, there can be and are serious differences of opinion. In all these differences, the authority of the Federal official must prevail, and for two reasons. First, by the machinery of the bill, he is placed in a position of commanding authority. Second, he is given power to enforce his decisions, either by refusing to a petitioning State participation in the educational slush-fund, or by cutting off a State once admitted which declines to accept his rulings.

Pass the Smith bill, and you make possible the degradation of every public school in the country to the level of a back-room for political wardheelers. Even in the United States, the annual distribution of one hundred million dollars by a political appointee is a melon large enough to attract the hungry knives of the politicians. It is hardly necessary to point out that the bill will also be a powerful factor in maintaining the present reign of exorbitant prices for living-commodities. Beginning with one hundred million a year, but setting the goal much higher, common folk, as a result of the increased taxation, will soon find themselves at the door of the poor-house, and even Mr. Rockefeller before retiring to his anxious cot may count his few remaining pennies with trembling, toil-worn hand. For this Socialistic movement will not stop with the establishment of an educational autocracy. If the Government may build a political machine to subsidize education within the States, why may it not set up a political machine to take over the marshals, the constables, and the police now functioning within the respective States? Of course, both machines are scrapped by the Federal Constitution, but the Constitution means nothing to the doctrinaires who now fill the public ear with their clamor. Yet if the Federal Government may erect a Department of Education, patterned on the Smith-Towner bill, it may with equal right, establish a Federal control of the local Dogberries. Perhaps, too, we stand in sorer need just now of better police than of better schools.

Literature

WHAT WOULD "THE LADY FROM PHILADELPHIA" SAY?

THOSE of us who were fortunate enough to be children of a reading age in the early eighties have pleasant recollections, no doubt, of Lucretia P. Hale's "Peterkin Papers" (Houghton Mifflin) a second edition of which appeared a few years ago. Particularly grateful is the memory of "the lady from Philadelphia," a singularly prudent and resourceful woman whose sensible counsels always extricated the perplexed Peterkins from their difficulties. When Mrs. Peterkin, for example, happened to put salt instead of sugar into her coffee, one morning, the corner druggist tried in vain to make the cup drinkable again by successively pouring into it chloride of potassium, bichlorate of magnesia, tartaric acid, hypersulphate of lime and ammonia. He then noted the effect on the coffee of oxalic, cyanic, acetic, phosphoric, chloric, sulphuric, boracic, silicic, nitric, formic and carbolic acids, and finally put in a little calcium, aluminum, barium, strontium, bitumen and arsenic. But all to no purpose: not a drug in the whole pharmacopœia could make Mrs. Peterkin's salted coffee sweet.

Thereupon the entire family, it will be remembered, fell once more into deep thought which was interrupted by Elizabeth Eliza's suggestion: "Why don't we go to the herb-woman?" Go they did, and she came in with all her simples and stirred into the impatient Mrs. Peterkin's coffee, one after another, hops, flagroot, snakeroot, dill, rue, rosemary, sweet marjoram, peppermint, spearmint, tansy, basil, catnip, sassafras, pennyroyal and divers other herbs, but strange to say none of them improved, even a little, the taste of Mrs. Peterkin's coffee. "Then the family were in despair and all sat and thought a great while." Again it was to Elizabeth Eliza that the bright idea came: "Suppose I go and ask the lady from Philadelphia what is best to be done." All the Peterkins applauded the wisdom of the suggestion, so off the children ran to explain the quandary they were in to the lady from Philadelphia. She welcomed them graciously, listened very attentively to their story and then said: "Why doesn't your mother make a fresh cup of coffee?" Thus was the Peterkins' difficulty solved. Their mother enjoyed at last her cup of coffee, and thereafter whenever the family required a prompt and satisfactory solution for the problems of practical life, they always had recourse to the lady from Philadelphia and not once were they disappointed.

As there is still many a puzzled Peterkin family in the land, who require, now that the "silly season" is upon us, a vast deal of sage counsel, it would be good if there were residing in every community a lady or two from Philadelphia. There are countless lively Peterkin children, for example, who need a "vacation" quite as much as do so many healthy kittens. Yet their elders neither expect nor encourage them to open a single book from the time school closes in June till it begins again in September. Perhaps the parents of these boys and girls are even given to prosing about the "educational value of the moving-pictures" which the children frequent so freely nowadays. But what would the lady from Philadelphia say to a Peterkin mother who maintained that her Elizabeth Eliza or Solomon John was really improved in mind, manners or morals by going often to the movies? "When I was a girl," the lady from Philadelphia might say, "well-brought-up children were taught to like good books and much of their vacation time was passed in reading with keen enjoyment stories by Hawthorne, Alcott, Lanier, etc., and when we were a little older the great Victorians, including the poets. The books we used to read as children were always clean and well-written at least. Indeed, most of them were masterpieces of literature. The

romantic world into which our favorite authors introduced us was peopled largely by good and noble men and women. Considerable intellectual effort was required on our part to follow the novelist's delineations of character or developments of plot, and we even learned, perhaps unconsciously, to discern his graces of style. Compared with the intellectual stimulus and the refinement of taste which the children of forty years ago drew from the books they read, what scant mental and cultural profit can the boys and girls of today, who haunt the movies, hope to reap from the filmed novel, the 'topical review' or the vulgar slapstick comedy they are offered? For the brain-tissue that is used up while watching moving-pictures must be quite negligible, and fortunate indeed are those children whose imaginations are not permanently stained by what they see nowadays on the screen."

No doubt the lady from Philadelphia would also have a word or two of sound advice for the youths and maidens of the Peterkin family who fancy they are "improving their minds" by absorbing these summer days the contents of innumerable cheap magazines and by conscientiously devouring all the best-sellers "everybody is reading." If the quantity of our periodical literature were reduced fifty per cent and then if half of those who read magazines could be persuaded to read books instead, if half of the men and women who make best-sellers possible would read old novels in their place, and finally if half of those who could be induced to open a Victorian fictionist, could subsequently be wheedled into trying a volume of poetry, biography or history, the intellectual emptiness, and mental stagnation of the average American's July or August would no doubt be considerably less.

If Mrs. Peterkin, when her morning cup of coffee was found undrinkable, had sought at once the advice of the lady from Philadelphia she would, of course, have saved herself worry, time and expense. Taught by Mrs. Peterkin's experience those who are now packing their trunks for an August outing should wisely listen, first, to the counsel the lady from Philadelphia is ready to give them, and then leave behind all the cheap magazines they meant to take along, throw aside the best-sellers they intended to bring away, and select instead from the dust-laden bookshelves of their library a dozen old volumes which will really supply their reader's mind with nutriment. As the lady from Philadelphia would say: "Even in vacation a little profitable reading does no great harm."

WALTER DWIGHT, S. J.

THE PRAYER OF A THIEF

An outcast from whose touch my brothers fly,
Yet one with Him whose spirit I profaned,
I climbed the Tree of Death, and 'neath the sky
Of Calvary, I stole the heart I pained.

It was not Prophet of the Olden Law,
Nor King arrayed in purple majesty,
Nor John the Baptist whom the Angels saw,
Nor Thy sweet Mother entering with Thee.

But hand in hand, 'fore heaven's wond'ring eyes,
A thief went in with Thee to Paradise.

JOHN B. KELLY.

REVIEWS

The Seventeenth Century. By JACQUES BOULENGER. Translated from the French. New York: G. P. Putnam's Sons. \$3.50.

This new volume of "The National History of France" is a valuable addition to the series, for M. Boulenger brings to his task that judicial mind and that gift of picturesque narration which has made the other volumes of the series, notably Louis

Madelin's "The French Revolution," such readable books. Those who are eager to cure themselves of the "novel-habit" should find in "The Seventeenth Century" a sovereign remedy. For Marie de Medici, Louis XIII, Richelieu, Mazarin, Louis XIV, Anne of Austria, Madame de Maintenon and all the lesser notables who glittered in the French Court of three hundred years ago are made so lifelike by M. Boulenger, and the spirit of that age is so faithfully and vividly portrayed in his pages that most readers who ordinarily find history and biography very dull will no doubt enjoy "The Seventeenth Century" exceedingly.

One of the most interesting portions of the book are the pages the author devotes to analyzing the character and appraising the services of Cardinal Richelieu. Born in 1585, a bishop at twenty, a cardinal in 1622, and made the King's "first Minister" two years later, his Eminence's tortuous policies lifted his country to a dominating position in Europe and fashioned the France which Louis XIV governed like a sultan. Richelieu was a Frenchman first and a Catholic afterwards; the sense of his duty as a minister was stronger than that he felt as a cardinal. The picture M. Boulenger paints of Mazarin, who probably had received no orders, only the tonsure, is equally vivid.

But naturally the long career of the "Sun-King" and the character of his splendid court fills most of the author's book. He seems to have a great admiration for the personal qualities of Louis XIV and glosses over the King's scandalous marital infidelities. Unbounded vanity and an overbearing pride, in the opinion of M. Boulenger, were the radical vices of Louis XIV. "Flattered by his courtiers . . . worshiped like a god by his subjects, favored by fortune itself, intoxicated with adulation, the vainglorious Louis went a little mad with pride." La Bruyère, for instance, tells us that "In the Chapel at Versailles the courtiers turned their backs on the priest and the sacred mysteries and lifted their faces to the King." The publicity his Majesty actually delighted in would have made even a goldfish a little uncomfortable. He took all his meals, got up and dressed in the morning with his Court looking on. The description the author gives of the King's *lever* when the highest nobles of the realm handed him each of his garments, a duke, for example, his slippers, a prince his dressing-gown and a particularly favored courtier the royal breeches, is very impressive. No wonder that the poor King's head was completely turned.

Mr. Boulenger's chapter on the condition of the Church in the days of Louis XIV is particularly good. He acquits Madame de Maintenon of having anything to do with the Revocation of the Edict of Nantes, and says that it was an act that was greeted with applause by most of the King's subjects. In the seventeenth century, both in France and in England, tolerance was an exceedingly rare commodity. Though due space is given to describing the military glories of the *Grand Monarque's* reign, M. Boulenger's book is by no means merely a trumpet-and-drum history. For the varied social condition of France's 20,000,000 inhabitants is analyzed, the state of the nobility, the army, the judiciary, the clergy, tradesmen, the peasants, the galley slaves, etc., is vividly described and a discerning criticism is offered of the renowned authors, preachers, and artists who added luster to the Court of Louis XIV. "The Seventeenth Century" is a book which deserves a warm welcome from the Catholic student or reader of history.

W. D.

Pasteur. The History of a Mind. By EMILE DUCLAUX. Translated and edited by ERWIN F. SMITH and FLORENCE HEDGES, Pathologists of the U. S. Department of Agriculture. Illustrated. Philadelphia: W. B. Saunders Co. \$5.00.

The biography of Pasteur by Emile Duclaux was published in 1896. By reason of his intimate association with Pasteur, no one was more competent to understand and interpret the

mind of the great scientist than M. Duclaux. However, while he fully appreciated the incomparable genius of Pasteur, Duclaux was not a blind partisan. He was fully capable of forming and giving expression to his own ideas, which were not always in accord with those of the master. The Pasteur Institute was founded in 1888. Had Pasteur's health not been further impaired by a second attack of paralysis in 1887, the new Institute might have been very different from what it is today, a co-operative institution drawing the brightest minds, not only from France but from the four quarters of the globe. It might have enjoyed greater prestige while the founder lived, but on his death it would most certainly have tottered. Pasteur wished to make it a sanctum where he could work behind closed doors with carefully chosen and devoted assistants, whereas Duclaux had in mind the establishment of an immense college of international biology, which should open its doors to the whole world, and where men of knowledge and serious purpose could work, each in his own field of research, while laboring in a common cause. Pasteur was an inventive genius. Original, profound and slow, he trod the paths of research alone. "We must seek," he would say to Duclaux, but the latter added: "we must also organize and convince." The present form of the Institute, so cohesive and yet so well adapted to foster the independence of the workers, is due largely to Duclaux, upon whose shoulders fell practically the whole burden of organization. Truly has Bloch said "To this great founder Pasteur bequeathed a scientific tradition, but it was Duclaux who created its soul."

Duclaux did not intend his biography to be a eulogy of Pasteur. The primary object of his book was instruction. He had set aside all that relates to the man so that he might speak only of the savant. He strove particularly to trace the genesis of Pasteur's discoveries, believing that the great master had nothing to lose by the analysis, but that the scientific world had much to gain. His book is perhaps little known outside of France. In presenting this English version the authors have rendered a distinct service to teachers as well as students of biology and of medicine.

J. S. D.

An Introductory Course in Experimental Psychology. A Text-Book and Laboratory-Manual for the Use of Colleges and for Private Study. By HUBERT GRUENDER, S.J., PH.D., Professor of Psychology, St. Louis University. In Two Volumes. Volume I. Chicago: Loyola University Press. \$1.50.

It would seem that psychology, of all the branches of philosophy, with the possible exception of ethics, is the most popular of the day. Its importance for the Catholic thinker is great. The whole question of the immortality of the soul, bearing directly on all the issues of time and eternity, the obscure problem of the origin of ideas, to which keen minds have applied themselves in all systems of thought, depend for ultimate solution on one's system of psychology. But its importance is for others, too. If novelists of the passing day had clearer notions of psychology, could peer more discerningly into the souls of their characters, we should come nearer to seeing how emotions will be illogical, and novels would sooner become the power-for good they should be.

Aside from the importance, the subject is of the tensest interest, especially that part of it known as experimental psychology; for this deals with the personal drama of experience going on at all times in the human being; visioned grandeur, horrid imaginings, heard melodies, dreams of glory, wakenings of remorse, hates, loves, joy of wonder, plans of ambition, depth of sorrow, height of bliss and all that bears directly and indirectly on these. To formulate laws for such internal phenomena needs the magic of patience, and the power of knowledge; to penetrate their ultimate causes is the endeavor of philosophy proper, to seek their proximate causes is the aim of the science

Father Gruender here so lucidly expounds. Sensations are treated of first, not all sensations, but visual sensations and in particular color-sensations. Comparatively easy experiments yield largely practical results, from apparatus of the simplest kind explained in the clearest terms. Close observation is continually demanded in this science and is the experiment proper to experimental psychology, which is difficult only because accurate observation is not easy of attainment. The author by his suggestions goes far to make observation what it is said to be in "Diana of the Crossways," "the most enduring of the pleasures of life," thus wedding pleasure to hardship, and disarming the timid. The perception of direction is plainly explained by the nativistic contention, thus eliminating at the very threshold of psychology the manufactured necessity of the Kantian forms, and the inadequate deductions of the local-sign theory. A sane treatment of subconscious cognitions is offered the student, and sound words of advice concerning attention and imagination round out this excellent book. An index of names and subjects adds to the book's usefulness, and diagrams add clarity, and the heavy type of the theses and appropriate italicizing make the text a pleasure to handle.

C. L. B.

With the "Die-Hards" in Siberia. By JOHN WARD. New York: The George H. Doran Co. \$2.50.

Colonel Ward commanded the 25th battalion of the Middlesex regiment that saw service in Siberia. He writes of much more than military activities, for his volume is as much an indictment of Allied policy in Russia as it is of Bolshevism. If the Allies had kept their promises to Kolchak, or had even recognized his government, the reconstruction of Russia would have gone on successfully. But they did worse than fail in their promises of assistance. They actually obstructed, "the Japanese by bolstering up Semenov . . . and the Americans by protecting and organizing enemies . . . Kolchak has not been destroyed so much by the acts of his enemies as by the stupidity and neglect of his Allied friends." The chapter on American policy is particularly important. There was an American-Bolshevist agreement. Whatever the intention of the American people, the American Command in Siberia prepared plans and created opportunities for the "reorganization of the forces of disorder." In the Suchan district a neutral zone was declared. Armed operations were forbidden within this zone, with the result that under the protection of the American flag the Bolsheviks organized their troops for attacking the Allies, always retreating to the neutral zone for protection. The irony of it was that the Reds were known to have marched out from the neutral zone and attacked American troops guarding the Vladivostok-Siberian railway, retreating by a detour to the territory protected by the army whose soldiers they had fired upon. In the opinion of this British officer Allied vacillation and American bungling have made Bolshevik Russia a power.

G. C. T.

The Orient in Bible Times. By ELIHU GRANT. Philadelphia: J. B. Lippincott Co. \$2.50.

Dr. Elihu Grant, Professor of Biblical Literature in Haverford College, has here given us an excellent survey of the Orient in its bearing on the Bible. Briefly and in a pleasing manner he sketches the early history of the peoples of Mesopotamia and Egypt. The Sumerians, Babylonians and Assyrians are followed down the centuries in outline; the leading dynasties, which swayed Sumer and Akkad, are presented in their salient features. The civilization of Egypt is traced from the archaic age, through the glory of the pyramid builders, and on to the Thebaic period, the Hyksos usurpation, and the Ptolemies. In fact, the author shows a noteworthy ability pleasingly to sum up the findings of ancient profane history. But

equally noteworthy is his utter neglect of the historical worth of the Biblical narrative. Dr. Grant was a Methodist minister, and became a Quaker. So we are not surprised at his unconsciousness of revealed religion, disregard of the inspiration and inerrancy of Holy Writ, and consequent vagaries of divisive criticism and rationalistic *Weltanschauung*. Genesis is not treated as historical. It is an evolution from Babylonian lore, influenced by the superior and monotheistic ideas of the Hebrews. The story of David is colored by the national ideals of the writers. The prophets are stripped of all charismatic worth; they evince merely a revival of old religious ideas. The writings of Esdras are subjected to Dr. Torrey's juggling; and Esdras himself is set aside as a fiction foisted upon the folk. Even Christianity is a mere Hebraic religion.

W. F. D.

BOOKS AND AUTHORS

To Promote Bible-Reading.—The August 8 number of the *Catholic Mind* contains two excellent papers which are calculated to promote among the Faithful the study of the Sacred Scriptures. For the Rev. Dr. John L. Belford contributes an article on "The World's Greatest Book" in which he tells what the Bible is, explains the nature of revelation and inspiration and shows how the Scriptures came down to us. Father Lanslot, O.S.B., then describes what the Church has done to foster and spread Biblical studies, how carefully she has safeguarded the sacred text, and he ends with an account of the Pope's efforts during the present century to promote a deeper knowledge and appreciation of Holy Writ on the part of both clergy and laity. The number ends with Cardinal Van Rossum's letter to Father McNeal in behalf of the Catholic University in Tokyo and with Senator David I. Walsh's tribute to his own mother.

"Medieval Medicine."—Much of the matter in "Old-Time Makers of Medicine," a learned book brought out by Dr. James J. Walsh nine years ago, has been recast by the author and recently published anew under the title "Medieval Medicine" by an English firm whose American agents are the Macmillan Co. Those who are under the erroneous impression that the physicians of today have nothing to learn from the Catholic doctors of the Middle Ages would do well to read this book. For the author shows how much modern medicine owes to the renowned schools of Salerno and Montpellier, what difficult and remarkably successful operations were performed by such men as Guy de Gauliac, the great French surgeon of the fourteenth century, and what valuable contributions were made to medical science by women like the eleventh-century Benedictine, St. Hildegard and Madame Trotula, the renowned gynecologist of medieval Italy. Dr. Walsh also has interesting chapters on the hospitals and asylums of the Middle Ages and in his entertaining paper on "The Beginnings of Modern Medical Education" quotes freely from the Salerno school's famous "*Regimen Sanitatis*" in which we read the good advice:

"Use three physicians still—first Dr. Quiet,
Next Dr. Merryman and third Dr. Dyet."

"At-the-Publisher's-Risk" Novels.—"Pic, the Weapon-Maker" (Boni & Liveright, \$1.75), by George Langford, "The Sword of the Spirit" (Dutton, \$2.50), by Zephine Humphrey, and "Woman" (Seltzer, \$1.90), by Magdaleine Marx, are three books indicating that our publishers have grown so wealthy that they can take a risk. The first is a blithe romance of the Moussterian period which began in the year 50,000 B. C. and ended 25,000 years later, day of week not specified. Mr. Langford has Macaulay's schoolboy stood in a corner with a dunce-cap decorating his oft-quoted head. He knows that the capitalized Mammoth and Rhinoceros were friends in those brave days of old, is familiar with the habits of the Irish Elk and the Long-horned Ox, and can tell you wherewith the peoples of that far-

flung period were clothed, and what they ate. Some of the illustrations are amusing, but the story is too much of a strain on the imagination these hot days. Seventeen pages are missing from the reviewer's copy of "The Sword of the Spirit" and all the others might have been omitted without loss. Miss Humphrey clings to the old Satanic theory that the path of sin is a legitimate road to peace, and her "Fr. Hartley" has a very handsome opinion of the Devil himself, for the theory that he, the Devil, namely, will one day take his place in heaven, is labeled by Miss Humphrey as one of the Father's "flashing ideas." The author very appropriately ends a thoroughly unhealthy book with a blasphemous quotation. "Woman" is probably the climax of this absurd trio. The first two books are written in English; this is presented in a lingo. Here is the way it runs for 228 pages: "All about in a dense circle, the rugged plant life. A moving splendor in the play of the varying greens. Damp aromatic smells. And a sense of invisible life swarming everywhere. . . . And I. . . ." It is not certain that the lady is wandering in the woods, but the reader is. The book comes with an introduction by Henri Barbusse and a "blurb" from Romain Rolland, but it is really much sillier than these two facts would lead the reader to suspect.

Unbelieving Travelers.—As J. H. Curle, the author of an interesting book of travels called "The Shadow-Show" (Doran, \$2.00), believes that "free-will is very nearly an illusion" and that man is far from being "master of his fate," the facts he records can be accepted but the anti-Christian conclusions he deduces from them are of course untenable. His ethics are pagan and his attitude toward religion is that of a cynical scoffer. The best part of the book are the chapters describing Mr. Curle's experiences in South Africa on the eve of the Boer War. Robert Dell, a British Socialist, seems to have an unbounded admiration for everything in France which is anti-Catholic in character. In a book called "My Second Country" (Lane, \$2.00) he categorically settles with a journalist's cocksureness questions which have puzzled for ages far wiser heads than his, applauds vociferously every un-Christian tendency in the France of today, is an enthusiastic eulogist of barnyard morality, recommends for general imitation the birth-control abominations that are actually threatening the French race with extinction and seriously sets down among other absurdities that "moral theologians . . . have decided in France that a water-fowl is fish and may, therefore, be eaten on a day of abstinence." A pernicious book.

Readable Novels.—Alice Brown's latest story, "The Wind Between Two Worlds" (Macmillan, \$2.00), is an able attack on the frauds of Spiritism. Mrs. Brooke, a sensible, energetic old lady, observes with indignation that her daughter, who has lost a son in the war, is being victimized by an "automatic-writing" expert and by another designing woman who is also after "easy money." The book gives an entertaining account of how Mrs. Brooke successfully undermined the medium's influence and came off victorious in a pitched battle which rids the house of her. The other schemer repents and wins a husband. The author's notion of the reason why we are in this world is vague and groping but the medium gets perhaps the soundest advice she is capable of taking for she is quite earthy. "Growing Up" (Boni & Liveright, \$1.75) by Mary Heaton Vorse, a delightful, humorous story, which deals with the process of growing up, as seen through the wondering, often mystified eyes of a mother, is an excellent demonstration of the difficulty of understanding the ways of childhood and the failure to which scientific methods are doomed unless they are applied with that intuition which maternal love alone supplies. The story is a chronicle of the reflection and impressions made by a young mother, who grows more and more bewildered

at the thoughts, words and doings of her three children, but happily grows more and more tolerant, and less and less self-sufficient with increasing enlightenment. Mr. Van Wyck Brooks has creditably translated from the French of Camille Mayran "The Story of Gotton Connixloo" and "Forgotten" (Dutton, \$2.00), two effective war-tales. The first is about a Belgian girl who elopes with a married man but whose Catholic realization of sin haunts her so that she seeks to expiate the scandal by giving her life to save a village from German reprisals. "The Lord is merciful," said the priest to comfort her sorrowing father. "You see, your poor Gotton, her head was not very clear, and that was why she let herself be led into error. But she was a girl with a deep heart." "Forgotten" is a pathetic story about a noble French girl whose affianced soldier-lover marries a nurse, leaving his intended to brood over her bitter memories of the war. But Denise finds an anodyne for her grief in the care of a little orphan. The book's translator should have omitted a few passages that are too "French."

BOOKS RECEIVED

- Administratio, Apartado 106, Madrid:**
Monumenta Ignatiana ex Autographis vel ex Antiquioribus Exemplis Collecta. Series Secunda: Exercitia Spiritualia Sancti Ignatii de Loyola et Eorum Directoria.
- American Book Co., New York:**
The Study of Liberty. By James Baldwin; Essentials of English. By Henry Carr Pearson and Mary Frederika Kirchwey.
- D. Appleton & Co., New York:**
Children in the Mist. By George Madden Martin. \$1.75.
- Benziger Brothers, New York:**
The School of Love and Other Essays. By Rev. Alban Goodier, S.J. \$1.25.
- The Book Importing House, 17th St., Pittsburgh:**
A World Problem. Jews—Poland—Humanity. A Psychological and Historical Study. Part I. Translated from Polish by A. J. Zielinski, and W. K. \$2.25.
- The Dominican Sisters, Aquinas Academy, Tacoma, Washington:**
The Interchurch and the Catholic Idea. A Polemical Discussion. By Rev. A. M. Skelly, O.P.
- George H. Doran Co., New York:**
The Eve of Pascua. By Richard Dehan. \$1.90; Young Hearts. By J. E. Buckrose. \$1.90; Queen Lucia. By E. F. Benson. \$2.00.
- E. P. Dutton & Co., New York:**
Mexico in Revolution. By Blasco Ibañez. \$2.00; When Love Flies Out of the Window. By Leonard Merrick. With an Introduction by W. Robertson Nicoll. \$1.90; Little Hours in Great Days. By Agnes and Egerton Castle; Gotton Connixloo and Forgotten. By Camille Mayran. Translated by Van Wyck Brooks. \$2.00; Mary-Girl. A Posthumous Novel. By Hope Merrick. \$2.50; Freethinkers of the Nineteenth Century. By Janet E. Courtney, O.B.E., with Seven Portraits. \$6.00.
- J. M. Dent & Sons, Ltd., Toronto:**
Bridging the Chasm. By Percival F. Morley. \$1.35.
- M. H. Gill & Son, Dublin:**
The Divine Office, A Study of the Roman Breviary. By Rev. E. J. Quigley. 7/6.
- Harvard University Press, Cambridge:**
Some Problems of the Peace Conference. By Charles Homer Haskins and Robert Howard Lord. \$3.00.
- Longmans, Green & Co., New York:**
An Essay on Medieval Economic Teaching. By George O'Brien, Litt. D., M.R.I.A. \$4.75; England Under the Yorkists, 1460-1485. Illustrated from Contemporary Sources. By Isobel D. Thornley, M.A. With a Preface by A. J. Pollard. \$3.25; A History of Penance, Being a Study of the Authorities. (A) For the Whole Church to A. D. 450. (B) For the Western Church from A. D. 450 to A. D. 1215. By Oscar D. Watkins, M.A. In Two Volumes. \$16.00; The Problem of Reunion. Discussed Historically in Seven Essays. By Leslie J. Walker, S.J., M.A. \$4.50; The Way of Beauty. By Sister Agnes Mason, C.H.F. \$1.75; The Faith of the New Testament. By Alexander Nairne, D.D. \$2.25.
- John Lane Company, New York:**
Mary Russell Mitford and Her Surroundings. By Constance Hill. \$6.00.
- The Macmillan Company, N. Y.:**
Enslaved and Other Poems. By John Masefield. \$2.50.
- Schwartz, Kirwin & Fauss, New York:**
A Brief Textbook of Moral Philosophy. By Rev. Charles Coppens, S.J. To which has been added a Catholic Social Platform. By Rev. Joseph Husslein, S.J.
- Charles Scribner's Sons:**
My Three Years in America. By Count Bernstorff. \$5.00.
- The Paulist Press, New York:**
Europe and the Faith. By Hilaire Belloc.
- P. F. Volland Co., Chicago:**
Fairy Tales from France. Retold by William Trowbridge Larned. Illustrations in Full Color by John Rae.
- G. P. Putnam's Sons, New York:**
Ethics and Natural Law: A Reconstructive Review of Moral Philosophy Applied to the Rational Art of Living. By George Lansing Raymond, L.H.D. \$2.50; Scoutmastership, A Handbook for Scoutmasters on the Theory of Scout Training. By Sir Robert Baden-Powell (Chief Scout), American Edition. \$1.50.

EDUCATION

God in the Schools, or Ruin

WE have entered upon an epoch when a man needs God as he has never needed God. Let us not be deceived by the flood of gold that the war has sent to our shores. It is rotten with the corruption of death and bitter with the taste of blood. We shall have to pay our share of the consequences of the world's great crime. The lean years are here, for wealth in the banks is only an illusion when there is no wealth in the granaries. Gold is in the vaults, but you could lie in the midst of it and starve to death. Wages may be quadrupled, but food cannot be had if food is not produced. All the world faces hunger because most of the world left the plow and took to the sword and has not returned. We shall have our share. We shall feel to our very heart, here in America, this tremendous blow that has been dealt at civilization. And out of the hunger has come a madness, a madness fostered by the insane philosophy, that rejects the corner stone of truth, and our Republic is rocking under the blow of that madness. In the State of Michigan, mass insanity, religious prejudice, and Bolshevik grasp of opportunity have caused the proposal of an amendment to the Constitution of the State, which, if it becomes a part of the organic law, will destroy the most precious right of freedom of education and religious opportunity. The progress of the philosophy that brought forth such legislation represents a cancerous growth in the body politic more vital to its life than warfare upon the battle field. That philosophy is now vigorous in Michigan. Unless a great revulsion sets in, it will soon make itself felt in all the States.

SOCIALIST AND BOLSHEVIK

THIS issue soon to be faced by us, i.e., that all children between the age of five to sixteen will be compelled to attend public schools, is vital, basic, and upon its proper determination depends the rise or fall of our present form of freedom and civilization. Whatever may be the effects of this civilization, and there may be many, the whole growth and development of mankind has been based upon the family as a unit. When the State steals the minds and thoughts of the children, parental respect and family control are destroyed. The union of one man and one woman with their right of protection of their children, and the right to earn and acquire enough to keep their offspring from dependency and want, has been the foundation on which has been built all permanent societies. The abuse of both these rights has always occurred, and will always occur, among those of evil minds, criminally inclined. Nine-tenths of the economic and money troubles of the world would disappear were the units of people inspired by ideals of honesty and good-will toward their fellow-men. The growth of morals can be seriously injured by discriminating and restricting legislation only.

The Socialist and Bolshevik, each is equal to the other, amendment forcing all children into State schools, is a direct attack upon the family unit and all forms of religious development, Catholic, Protestant and Jewish. That the amendment is Socialist, pure and simple, is clear. Back in 1912 the Socialist organization of Queens County, New York, voted "that the party organization go down on record as favoring compulsory public school education." The New York State Platform, adopted by the Socialist party in convention assembled at Albany, July 2, 1916, declared for "compulsory school attendance for all children up to the age of eighteen."

This is the preparation of the "Red" for the revolution which is to turn this country to Russian Sovietism, where children are born only for the purpose of the State, and educated and molded only for the use of the State, under a code of morals where only the mother can be surely known. Man avoiding all responsibility, the child comes into the world, State-owned, body and soul, to be educated in droves, each poured into the same mold.

THE NORTHWEST ORDINANCE

VIRULENT agnostic attacks upon faith and the family are not new. They are as old as Beelzebub thrown out of Heaven. It would take days to pass over them, even in review. Even those not versed in history are so familiar with this fact that it is unnecessary for me here to go into further details. But the Americans of George Washington's time were not ignorant. When this Government was established, the framers of our Constitution, our "bill of rights," knew well the rocks of the past and endeavored in our organic law to guard against moral shipwreck.

On July 13, 1787, the Congress, consisting of the delegates of the United States of America appointed by each State under the Articles of Confederation, passed what was known as the Northwest Ordinance for the government of the territory of the United States northwest of the River Ohio. By the authority vested in them, and for the purpose, as they expressed it, of "extending the fundamental principles of civil and religious liberty which formed the basis whereon these republics, their laws and constitutions, are erected," they did ordain, that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be encouraged." (Article 3.)

These delegates were the men to whom we appropriately refer as the Fathers of the Nation. They were making the fundamental law for a new territory. They were expressing fundamental ideas. It is plain that they regarded "schools and the means of education" as places and instruments for the instruction of the young in "religion, morality and knowledge." Moreover, they gave enduring recognition to their belief that not only did education, properly considered, include instruction in religion, but that it was one of three purposes or ends "necessary to good government," and that, being necessary to good government, should be recognized, provided for and encouraged as essentials of government, if it were to be good government.

WHAT THE FATHERS FORBADE

HERE could be no clearer proof than this that the conception of education and morality as combined and interdependent factors was fundamental in this Government and informed our Constitution. With the help of this illuminating statute we may with certainty define the precise meaning of those subsequent constitutional provisions of the Federal Government and the various States, which have been wrenched from their original purpose. They were a simple prohibition framed in the interests of justice, and intended to preclude the possibility of the use of public funds for proselyting purposes by any one Church. Not religion, but discrimination against religion, was what the Fathers of the Republic feared.

To show how intent upon this were the people of the time, it is well to quote again from Washington's Farewell Address:

Let us with caution indulge the supposition that morality can be maintained without religion; whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

The changing of our constitutional provisions from their original purpose came from the peculiar settling of the nation. The first peopling of New England by the Puritans was purely religious and narrow. While they left the old world to seek religious freedom, they allowed little or no toleration in the new. Even with them the church and school were one, and the church housed the school. Population grew and schools were more numerous, and the State began to aid in their maintenance.

In early days this did not develop any serious feelings among the people, because they were all of the same active Protestant faith. When schools are practically under the control of ardent secularists, they are bound to be used for the sake of the truth

as their heads understand it. It is impossible for such teachers not to proselyte or seek the monopoly of education. It is the use of public moneys in this way for proselyting purposes which has always caused disagreement and antagonism over the public school system, even to this day. The Protestant does not want the Catholic to have State money to inculcate his religion; the Catholic does not want the Protestant to use it for his, and the Jew is opposed to its religious use by either. Under our constitutional provisions, all are right; but in being all right and not understanding one another, they have secularized public education. The capture of the schools by the religion of Socialism is now open. This will be begun by introducing into them by the adoption of an amendment such as is now urged in Michigan, an agnostic religion whose Ten Commandments include the destruction of the State, the Church and the family, and that way is ruin. No compromise is possible. There can be compromise in government, finance and all modern things, but in ideals in Faith, there can be none.

BIRD S. COLER.

SOCIOLOGY

The Truth and the Steel Strike

THE report of the commission appointed by the Interchurch World Movement to investigate the steel strike was given to the press at the end of July. It is a stinging indictment of the United States Steel Corporation. The fundamental grievances of the men were "excessive hours, the boss system, and no right to organize, or to representation." It is well that the report has been made public at this time. Campaign managers are busy plotting the battle of the polls. Political platforms have been launched, and candidates have spoken on the needs of the nation and the remedy for those needs. Some glittering generalities have been scattered broadcast for public consumption, touching on the ever-present problem of the relations of capital and labor. In the light of the Interchurch report, it will be the duty of Republican and Democratic candidates to declare themselves on the issue that has arisen from the steel strike. It is a very plain issue. Is labor to be treated as a mere commodity wherever capital has the power to treat it as such?

LOOKING BACKWARD

WHEN the steel strike held the center of the American stage less than a year ago, Judge Gary stood forth as the representative of the employer group. His views were the views of every man who did not work with his hands over the red-hot furnaces that really make the dividends for the distant stockholders. Many a man associated with the Steel Corporation and many a man interested financially in other large corporations, disagreed with some of the Gary methods. But there was not a man who did not back the Gary view on the strike if his training and his interests were identified with capital. The attitude might be summed up as follows: "Gary knows the steel industry from end to end. He knows his workmen. He is interested in their welfare. If he says this whole row is caused by the alien agitator, that it is not the cry of outraged American labor, we must get behind him and fight the thing out. Labor has gotten out of hand. It must be taught a lesson. Gary can teach it, and he will have the whole force of the employer's might and mind in the nation right behind him."

You could get this view wherever you met the employer-mind or the capitalistic-mind. It was echoed in the press by "prominent business men." It was sounded through editorial pages where editors wrote what they were told to write in the interest of capital. And Gary went into the Senate and fought the battle of the employer group. He faced the issue four-square. He knew the rights of his employees. He and his corporation were always doing what they could for the men who were sweltering at the furnaces.

"How did you know that hundreds of thousands of your employees were content and satisfied," was Senator Walsh's query to the steel master. "I know it," he replied, "because I make it my particular business all the time to know the frame of mind of our people. . . . My instructions regarding the treatment of the men are absolutely positive." The strike of course was a surprise to the Judge. It was not a strike of his men but of alien agitators. From beginning to end of the senatorial investigation this was the Gary chorus. There were long hours at exhausting labor. Certainly. "The question of hours" the senatorial committee was informed by Gary, "has been largely a question of desire on the part of the employees themselves. They want them because they want more compensation." It was a plain statement of the labor-a-commodity attitude. If men need more money they have to work longer hours. It is the rule of the game. They have always done this in United States Steel.

IS IT AMERICANISM?

NOW the simple reason why the twelve-hour day has been the rule of the Steel Corporation is because the bulk of the men are foreigners. Out of the 270,000 men employed by United States Steel there are 69,284 working a twelve-hour shift in the mills. At Gary, Indiana, they represent forty-two nationalities. As the mills run on a two-shift basis it is a twelve-hour day or nothing. At the rate of wages paid by the company the men could not support themselves without working the long hours. The Senate committee saw the justice of the worker's claim against the long hours. And months after the investigation conditions are just as they were during the time when the helpless workers were dubbed Bolsheviki and revolutionaries because they wanted to organize against oppression. The present Interchurch report declares:

The average week of 68.7 hours, the twelve-hour day, whether on a straight twelve-hour shift or on a broken division of 11-12 or 10-14 hours, the unbroken 24-hour period at the turn of a shift and the underpayment of unskilled labor are all inhuman.

The Americanism that has been in force at the steel mills is a strange brand. The old tenets of life, liberty and the pursuit of happiness defined by the Declaration as inalienable rights of men were translated into the pursuit of profits by the steel magnates at the cost of the liberty and happiness of the worker. The huge foreign population that sweated at the furnaces was allowed to remain foreign. While it remained foreign it could not organize. If it could not organize it could not raise itself above the commodity level. It could only exist. It could not live.

LOSS AND GAIN

AND the steel strike was lost. The men went back to work on the old terms. The great suffering public breathed a sigh of relief, delighted that the whole thing was settled. But the whole thing was not settled and is not settled as you will see if you have patience to read the Interchurch report. The un-American methods employed by the Gary group gained a temporary victory. It is a truce and that is all. The employer group raised the cry of Bolshevism against the workers. The cry was loud and its voice was carried by the press that is swayed by the gold of the capitalist. The worker went back and the furnaces started up again. But the worker that went back had received an education. He left his furnaces an ignorant man crying out in a sad, incoherent cry, against injustice and oppression. He had no press to voice his claim. He knew little of the English language. He knew little of Americanism. Now he knows that the men who called him un-American and foreign, Bolshevik and radical, with their servile press and their power and their gold, were un-American, foreign, radical. He was helpless and ignorant, they were clever and strong, and they crushed him with the hypocritical cry of Americanism on their lips, and

an alien and foreign despotism in their hearts. Their triumph was passing. His victory is complete. He is now vindicated by a report that is impartial, sincere, honest.

THE REPORT'S CONCLUSION

THE steel strike was a straight American fight for justice, conducted by the rules enforced by the American Federation of Labor, and the charges of Bolshevism in its conduct brought forward by the hypocritical pretenders of Americanism were unfounded. In the last ten years the workers in the steel industry have had their hours lengthened, not shortened. The majority of unskilled workers earned less than enough for the average family's minimum subsistence, while the skilled workers earned less than enough for the average family's comfort. The control exercised over the worker is autocratic, extending beyond the plants and affecting his civic status. The I. W. W. and other radical organizations had no influence in the strike. The strike was just, inasmuch as "the cause of the strike lay in grievances which gave the workers just cause for complaint and for action. These unredressed grievances still exist in the steel industry."

The chief reason the strike failed lay in the fact that the steel corporation was of immense size, and had the support of governmental agencies and the press. The lack of organization told against the workers. Besides perpetrating on the public the fraud of Bolshevism as the root of the trouble, the steel corporation further maintained that the nature of the industry called for the long hours of toil. The fact is that expert engineering opinion proves that the steel demands of the country could be met by installing first-class machinery and distributing the labor throughout the available labor supply and throughout the year on a three-shift eight-hour basis.

The report will appear in book form shortly from the publishing house of Harcourt, Brace & Howe, New York. It will give the press of the country a chance to redeem itself. For every paper in the land that gave a one-sided version of the steel strike can now give the true story serially. It will need no editorial comment. It is by the sheer force of truth the most telling comment on the shamelessness of those in high places who knowing the truth refused to tell it, who preaching Americanism practised barbarism. The ordinary American reader will pause and wonder. If so-called Americans can stoop to methods so low and so un-American, what can be expected of the newly arrived foreigner who gets his first lesson of American citizenship from such leaders? It is a scathing indictment of a system that must be purged of its injustice and hypocritical cant. If it cannot be purged, it must go crashing to earth. The world will be better without it.

GERALD C. TREACY, S.J.

NOTE AND COMMENT

World Friendship Through the Churches

THE purpose of the World Alliance is to promote world friendship by means of church agencies. It holds that "the kingdom of God can be established in the interracial and international relations of men." With pulpit, press and platform dedicated under church guidance to the promotion of general amity this organization sees a real world peace established in the near future. Dr. Frederick Lynch, speaking for the educational department of the World Alliance, declares that no matter what form the League Covenant may take unless it is "permeated by the spirit of Christianity" it cannot succeed. The World Alliance sent appeals to 80,000 ministers in America urging them to ask the Senate to ratify the Treaty. There were 16,125 favorable replies and 805 refusals. The favorable replies were formed into a petition and sent to the Vice-President of the United States. It has been read into the Congress-

sional Record. However the Senate adjourned without ratifying the Treaty.

Reorganization of the Chaplains' Corps

RECENT congressional legislation provides for one chaplain for 1,200 officers and enlisted men. The chaplain shall have rank, pay and allowance according to the length of commissioned service as follows:

Under 5 years, first lieutenant; 5 to 14 years, captain; 14 to 20 years, major; over 20 years, lieutenant-colonel. The President, the Senate concurring, may designate a chaplain, of rank not below major, to be "Chief of Chaplains," for a term of four years, during which he ranks as colonel. He will investigate candidates for appointment as chaplain and will be charged with the general supervision and co-ordination of the work. It is further provided that the President may fill existing vacancies from persons, not regular army chaplains, who served as chaplains during the war.

The provisions of the law are substantially those recommended by the Federal Council's Committee on chaplains.

Government Officials and the Paper Shortage

SENATOR Smoot has shown one source of paper wastage that is responsible for the present shortage in the paper market. In three years Cabinet officials and other government servants were responsible for printing 30,144,362 copies of speeches, which were sent through the mails at a cost of \$442,000. The following figures are from the Government Printing Office from July 1, 1916 to September 15, 1919, published in the *Print Review*:

Secretary McAdoo	25,060,000
President Wilson	1,113,862
Secretary Glass	500,000
Postmaster Burleson	165,000
Herbert Hoover	160,000
Secretary Houston	74,000
Secretary Lansing	65,000
Secretary Lane	62,000
Secretary Wilson	50,500
Walker D. Hines	20,500
Samuel Gompers	10,000

The numbers represent copies of speeches, not single pages. The War Department sent out 500 copies of speeches and the navy did no printing at all in the Government Printing Office. It is idle to tell the people not to waste paper if their servants rush into print whenever they get the speech fever. Paper economy should begin where waste is least excusable.

The Manchester Guardian and the Deserter

DISSENTING from Mr. Churchill on the no-amnesty policy regarding deserters the *Manchester Guardian* remarks:

If everybody knew everything, we fancy there would be a general agreement now to let these poor wretches out. When people hear the word deserter their first thought is of a man who goes over to the enemy. Such men, in our army in France at any rate, were almost unheard of. If there are any in our prisons now they might well be excepted from a general amnesty. Almost all the men shot or sent to penal servitude for desertion in France were simply men whose nerves broke, so that they slipped away when their units were going into the trenches. While a war is going on you must deal severely with such failures, because of the gravity of their actual or possible consequences. But when a war is over one may rightly consider several other points.

In every army desertion took place. In many instances it was not the result of cowardice. Men under strain for weeks and months became so deranged physically and mentally that they thought of only one thing, to find relief. It would have been

well during the recent war-exhibit in London if the men in prison for desertion were present to tell their side of the glory of war. It might have done more to stamp out the militaristic spirit than the exhibition of the newest death-dealing machines that science has willed to a scientific age. It would be a telling argument for disarmament which is the first step in a real League of Nations.

The Catholic Laymen's Association of Georgia

THE annual convention of the Catholic Laymen's Association of Georgia will be held in Savannah on September 26. Each parish in the diocese is entitled to send two delegates, and each mission one delegate. Societies and organizations are entitled to one delegate. The purpose of the Association is to bring about a friendlier feeling among Georgians of all creeds. Professional political bigots have made Georgia the center of anti-Catholic propaganda time and again. They have pretended that the Church is a political menace. This political cry is all the more interesting in view of the fact that Catholics in that State form just one-sixth of one per cent of the population. To combat the forces of bigotry and make Catholic doctrine clear to the minds of the sincere seeker for truth the Laymen's Association was founded.

Other Americans at Chateau Thierry

A RECENT number of *La Croix* contains a letter of the late Mgr. Pechnard, giving an account of an after-war battle that is carried on by American sects against the Faith in France. In the course of his letter which was written in April, a short time before he died, the French bishop declares:

Methodists, Episcopalians, Presbyterians and Baptists are engaged in a vigorous campaign of proselyting in the Chateau-Thierry sector. Propagandists ignorant of the soul of France calumniate her from afar, pretending that the Faith is dead in France and that it is for them to bring Christ to our poor people. This is the price they would ask of us for the services rendered our nation by the brave American soldier. It is criminal. To gain their purpose they come to us with their hands filled with gold. Their money is spent in relief work, but with relief work goes on a constant campaign of proselyting.

The saintly Bishop did not stop with his criticism. He called upon his clergy to be awake to the situation, to be ceaseless in their labors among their people, and to bend every effort to meet the weapons of error by the stronger weapons of Catholic truth and practice.

Spiritual Loss and Gain in America

IN the August *Harper's* W. G. Shepherd gives his views on the present position of Protestantism in America. While America is a Christian nation it is not a church-going nation. If there has been a gain in the modern Christian spirit among Americans there has not been an increase in church membership. The average Protestant congregation in the United States numbers a little more than one hundred members. The proportion of men to women church goers as shown by the Government census is forty to sixty. The leaders are mostly women. A very apt illustration of the masculine attitude toward the church is given by the author in a story of the financial backing given in a New York suburb, "a suburb of well-kept, good, sound American homes," to the church that was about to close. "We have a finance committee that put our golf club on its feet in a hurry. Why not turn the church over to the finance committee of the golf club?" The finance committee saved the church to the town and is keeping it secure from financial straits. But the golf club members do not go to church. In 1917 the churches reported a gain of 1,339,557 members. In 1919 a gain of 56,301.

Yet with appalling losses at home American Protestantism is sending men and millions into the mission field.

The Catholic Stage Guild of England

THE annual meeting of the Catholic Stage Guild of England was held in London last month with Laurette Taylor, the well-known American actress, presiding. The Guild is a society of Catholic actors and actresses. One of its practical works is placing chorus girls in suitable lodgings when on tour. Moreover, an attempt has been made to establish bureaus throughout England to provide for the needs of the younger members of the profession. The annual Requiem for the deceased members of the association was sung at Corpus Christi Church, Covent Garden, during the recent meeting. The music of the Mass was in charge of a choir made up of actors and actresses.

The Appeal of the Polish Hierarchy

THE united Hierarchy of Poland have issued a joint pastoral to their people urging them to rally to the support of the nation and devote their money and their lives to the safety of Poland. The Corpus Christi procession at Warsaw this year was a splendid demonstration of Catholic faith. Altars were erected in the streets along the line of march, and the monsternace was carried by the Cardinal Archbishop of Warsaw, attended by the members of the ministry. At each altar the troops presented arms and the bands played the national anthem. Such a demonstration leaves no doubt as to the religious belief of the Pole.

Americans' Good Manners

ACCUSTOMED as we long have been to hearing our American manners, or rather our lack of manners, harshly criticized, by visitors from abroad, it is refreshing to learn that Mr. Henry W. Nevins, an English traveler who is contributing to the *Manchester Guardian* a series of interesting papers on American life, testifies that he has "never known such consideration, such sensitiveness to the feelings of others, such solicitude to please as in these States." He continues:

An Englishman appears among the people as a stranger speaking their language with a markedly foreign accent. We know how "the beastly foreigner" is treated in our country, and I expected even worse. On the contrary, everyone I met, from the porter to the policeman and the educated man or woman in the street, seemed to have been waiting all their lives just for this opportunity of doing me a service and giving all their aid. If I inquire the way, everyone within hearing stops dead still to tell me, just as all the traffic in Fifth Avenue stops as though frozen when the red light and then the green appears on the new signal-boxes in the middle of the street. Men and women go far out of their way to show me the shortest route. (They call it "rouit," but what does that matter? So do our soldiers.) If I do not understand some custom, they sit down on a bench and explain till the meanest understanding can be in no doubt. When a total stranger like myself is introduced, men and women come forward with such a smile and such a cry of "Very pleased indeed to meet you!" that it is almost impossible to realize they would say the same to your bitterest enemy. Insincere? Not in the least. It is but politeness and the solicitude to please. How charming after the English and Scottish manner of greeting every stranger as an enemy or a bore!

The Americans are "a patient people and very polite" is the conclusion to which Mr. Nevins's observations lead him, and the cause of our amiability he attributes to "equality, health, food, a leisurely indifference to time, a fine carelessness about business, and one might add the general education and association of boys and girls, men and women together."